Central BAPTIST
THEOLOGICAL SEMINARY

presented by

A. J. DAHLBY

KANSAS CITY, KANSAS

FIVE YEARS OF FAITH WORK IN INDIA,

OR

A BRIEF HISTORY OF THE TELUGU FAITH MISSION, NIZAM'S DOMINIONS, INDIA.

By C. B. Ward.

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JOHN XV. 7.

Bombay:
PRINTED AT THE
ANGLO-VERNACULAR PRESS,
Two Tanks, Grant Road.

1884.

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FOURTH REPORT.

Comprising a résumé of the three years, March 12th 1879 to March 12th 1882, and a fuller report of the two years, March 12th 1882 to March 12th 1884.

"Now unto him that is able to do exceeding abundantly above all that *we ask or think*, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Paul—

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PREFACE.

One year ago at the close of the fourth year of our "faith work" we decided to publish no report. Chief among the reasons so inducing us, was the statement persistently made by *a few kind friends* that our so-called "faith work" was misnamed, as we published reports containing most touching appeals for money, though indirect they were. From the beginning we published our reports from a keen sense or conviction that it was our duty to give our testimony, concerning the faithfulness of our promise-keeping God, to saints and sinners of our generation. Had we published for money, we had been disappointed; as, so far as we know, not one-fourth the cost ever came in from the reading of the reports. Although we published no reports, the same bountiful hand that supplied us daily during the first three years, has been open wide unto us during the past year, while our wants have been far greater than ever before, and the number of workers considerably increased. During the year past we have been frequently asked for "*your last report.*" Latterly several dear friends of the Lord, who have been blessed reading previous reports and our letters in the "*India Methodist Watchman,*" have strongly urged us to publish another report. Notably among these is a dear sister, the wife of a Presbyterian mission-

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ary in India, who emphasized her exhortation with Rs. 10 toward the necessary expense. We are constrained that it is our duty to publish at the end of this our fifth year another report. Our only desire is, that by it God in Christ by the Holy Ghost may be glorified and the faith of the Lord's dear children stimulated and strengthened.

It seemeth good to us to publish a *résumé* of the first three years, for which reports have been published, and a fuller account of the work of the last two years, thus giving a complete and interesting history of the first five years of our work which God destines to bless to thousands of the heathen in the Nizam's dominions. We append to the whole, financial statements for each of the five years past. Dear reader, "*Consider the work of God*" and "*Trust in the Lord and do good*" also.

We designate our work a "*Faith Work*," inasmuch as it was begun and has been from that day carried on without financial guarantee from any person or society, in humble dependence upon God in Christ through faith in the blood-bought privilege of claiming the "exceeding great and precious promises" of the Word of God. Never looking to *any man* for funds, we are never disappointed if *any man* sends us none. We have never personally solicited, or made personal solicitation to, any person for one pie of money. We have for more than four years

published a monthly letter of experience in our work, in the "*India Methodist Watchman*" and occasional letters in the "*Bombay Guardian*" and the "*Indian Witness*," and a very few letters in "The *Christian Standard*" and "The *Christian Witness*" of America. We have thus published our work and given God all the glory of our success. We have left the Holy Ghost to make any use of these letters he may have seen fit, in showing individual believers their duty and opportunity to help, not *our* work, but the work of God in our hands. That God's Spirit has used our letters to call to our treasury much money, we do know. But we have also received money from those who have never seen a published line of ours, being so moved by the ever-blessed Spirit. We have no agents nor collectors, and never had, except the Holy Ghost. We keep no book for promises. Into our *cash book* goes an entry for every pie of cash or article in kind *we receive*. We make our requests to God in the simplest faith and confidence that he is willing to do more for the salvation of the heathen than *we can ask*, and that he will in every case give us that for which we pray or *something better*, and blessed be the name of the Lord, it is generally something better than we ask. Oh, that men every where knew how willing God is to answer prayer, when coming from a "pure heart!" Let no reader of these lines think he will answer his or her every prayer if sin be regarded in the heart. Read John

15. 7, and ponder. Unbelieving and answerless praying is the legitimate end of unholiness of heart. But there be many sanctified ones who have not yet awakened to the wonderful privileges of faith.

As some have been ready to account for our success on the ground that we had been endowed with a "gift of faith," we would again, as we have done before, disown the explanation. We are conscious of no liberty of faith not possible to any other believers in the Lord Jesus Christ, who will supply the conditions of effectual prayer. Our faith is no abstract "gift." We behold God's wondrous promises and we receive them *as unto us*. Until we do this, they are blank cheques. As we do, so may any other person, according as he may have need or opportunity for the glory of God. Our faith requires both food and exercise, and with these daily increases, as it would not do were it a "gift."

Our souls are full of praises to God for his wondrous dealings with us in these five years. He hath fed us, clothed us, increased our numbers, led us forth to greater enterprises in his name, and hath never left us once to want or despair.

We feel that to-day we are just on the threshold of our work. The Lord has with wonderful patience been, during these five years, teaching us wisdom, disciplining our faith, and giving us experience demanded by the work

that He has laid upon our hearts and faith among the Telugu and Canerese nations of the Nizam's dominions, every where sprinkled with Mahometans. Dear reader, as you go through these pages, lift up your heart to God on our behalf and the behalf of the millions the Lord hath sent us unto.

C. B. WARD.

II.

ONE YEAR IN GOOLBARGA.

THE Telugu Mission had its origin in a prayer meeting attended by two persons in the home of the one in Goolburga, February 22nd, 1879. The one party was the pastor of the Methodist Church in Bellary, and the other an Assistant Engineer in the Nizam's Department of Public Works, then resident in that station. These two persons were the subscribers to this publication. The great famine of 1876, 1877, 1878, in which 5,000,000 souls perished, had closed. Copious rains had fallen, but as yet no crops had been harvested; and famine prices, famine want, famine diseases, famine poverty, and helpless famine sufferers abounded. On the understanding that "famine was over," Government relief camps had all been closed except here and there one kept up

simply as a hospital. The consequence was, thousands were yet left to suffer and die for want of food, medicine and came. In Goolburga, where famine camps were still in order, a few residents of the Goolburga station united to open and carry on a small private charity for the benefit of orphans, and in some cases destitute children with their mothers.

The Sudder Talugdar, Mr. McFarlane, Executive Engineer, and A. C. Davis; J. J. Outey and C. Dunhill, Assistant Engineers of the D. P. W.; J. J. Wright, Station Master, and some others were liberal and active in this good work, as were the wives of some of the above named. The time had now come when these friends thought there was no longer any necessity for the continuance of their "poor house," as they styled it. There were, however, a few children left in the "poor house" who had no known parents or relatives. After a few had been taken, five remained for some friend to take. The local Committee dissolved itself, and A. C, Davis took the five remaining children—four boys and one girl to rear for God. In the course of my work as a Methodist preacher, I chanced to be in Bro. Davis' house the night of February 21st, 1879. In the course of the evening Bro. Davis narrated to me the history of the "poor house," and wound up with saying *he* had taken the remaining five children. I innocently asked him what he intended doing with them. He said he intend-

ed training them for the work of the Lord. If after they were grown, he found them fit for the work, he meant that they should accompany him as he moved about at his work, and that they should preach the gospel to their heathen countrymen.

The idea of rearing these boys and girls for God went through my soul as a revelation from heaven. As I remember, I said little, if anything, at the time. I retired, but not to sleep for hours. There passed before my eyes the haggard, bony, starving forms of hundreds of poor children I saw again and again at the various stations along a thousand miles of railway. I was accustomed to travel frequently. The possibility of saving any number of these little ones for God and his work. Was it possible? Was it not possible? I had passed over two years at Bellary in the height of the famine; had seen the bones of many thousands at Avama's Tope and Adoni; had seen the dead and dying in and by the road with never a thought that I could do anything till my eyes became used to sights that ordinarily would have made me sick. But in those working hours God called me to cast in my faith with Bro. Davis, and endeavor to do what could be done in the line of his undertaking with the remnant from the "poor house." I came to India with my soul burdened for the salvation of the heathen. I was appointed to English work in which I allowed myself to be fully engrossed. At the Madras

Conference in December 1878, I had asked an appointment to native work, but was halted by the query, "Where will you get your support?" I had not apostolic faith then. But God took my case in hand, and in less than three months after the Madras Conference began to show me as well as my brethern, *where* the support was coming from. The Lord gave me an appointment to native work, and at the following conference my brethren unanimously approved it, leaving me to select my own field.

Well, at a late hour that memorable night, sleep overtook me. In the morning I broke the subject of endeavoring to do *something* in the same line for hundreds of poor children, we knew to exist at various stations. The financial consideration was the great one of course. The country had been begged to death for relief for all sorts of needy poor. It were useless for us to begin expecting to get money by solicitation. We got down on the two sides of a half camp table and counselled with God. Blessed be the name of the Lord who spoke unto us from his holy place. We were both assured that the doing of *something* was the will of God. Bro. Davis went to office later. I sat at the consecrated table and penned our intentions in a letter to the "*Bombay Guardian*," and stated that any persons so moved of the Lord could of their own free will help us. On Bro. Davis' return from office I showed him the letter. He concur-

ring in the same, it was sent to Bro. Bowen, Editor of the "*Bombay Guardian.*" It was duly published. We waited for something to indicate a movement. As we then understood the matter, the "poor house" properly closed on March 12th, 1879, and so with that date we have dated the beginning of our faith work; that being the date on which the first children fell fully into our hands. We waited one entire month for any signal to move onward. A month of much faith, trial and prayer. Oh, how the tempter did assail one at least of us two! But the Lord answered at the end of exactly one month. March 21st I came into Raichore to Bro. Geering's. I found there a letter awaiting me with Rs. 10 from Rev. T. S. Burnell of Melur, in answer to the "*Guardian*" letter. We praised God and took courage, gathering assuredly that this was the long-looked-for signal for adding to Bro. Davis' flock of five. The following day I went to Adoni, intending to bring away five more children. But I could not turn away the piteous entreaties that fell on my ears that day. I had a little money by me, and I put this to the Rs. 10 and gathered fourteen boys and girls. Bro. Davis, so far from being overcome at the sight of so many, found two more almost the next day in the Goolburga bazar. So here we were with a family of 21 boys and girls whom it was our intention to "rear for God." I was anchored to my Bellary work and could not of course be

with the children; so we decided that Bro. Davis should have the special care and oversight of the waifs till such time as I might be free to join him in this. Suffice it to say, the bulk of the work fell on Bro. Davis from this on till the following December. What with attending the sick, burying the dead, feeding the living, disciplining the disobedient, and endeavoring to lead all to God through Christ, what patience, what love, what faith, what self denial, what fidelity to Christ, did this call for and bring forth, for Bro. Davis did not this work by proxy. *His* hands fed the helpless and sick, anointed the crippled and sore, closed the eyes of the dead and helped to bury them. Thus for nine months did he, day and night, watch over, pray for and with, and in all imaginable ways administer to the needs, bodily and spiritual, of these famine waifs for Christ's sake and by his grace. A few days after we took in the twenty-second child. On the 1st day of April, Rs. 50 from an unknown friend, came to hand at Raichore. I had double cause for joy. I was that day married to Ellen M. Walch and received this manifest token of God's favor in the orphan work. From this time on, a constant stream of financial help came to us. We decided to keep in hand no great cash balances. Therefore as the money came in from time to time, we gathered more children, till we had gathered in by the first of October over 180 boys and girls from Bel-

lary, Adoni, Raichore, Shahabad and Goolburga. However, we never had any such number in camp. Our highest number ever on our hands was 122. Death took many almost as soon as we had them landed in Goolburga, being too far gone for any possible recovery. Others lingered a little time and passed away. Some few were frightened to run away, by some malicious Mahometans, who told the poor little creatures we were fattening them up to make up into wagon grease for the railway. My work was to pray and ever and again bring in the new detachments of orphans. How I remember those months! My faith often trembled. Many a time did I pour out my soul beneath a huge overhanging rock near Bro. Chooet's house in Bellary, and as oft did God wonderfully uplift my faith. Oh, how the blessed book soon began to shine with wonderful promises I had never thought of any use for! My faith thrived on the "great and precious promises" of the word of God. God certainly knew we were poor and weak, and so for months did not suffer our faith to be tried in the matter of money. It was only after five or six months that the Lord let us gently down to the bottom of an empty cash box. But we had begun to learn to walk by faith and lean on God in promises; we had learned to be, "Yea and amen in Christ Jesus." The call to our kness was good for us and was as much from God as any hundred rupees we had received. When the trial came, Oh, how the devil tempted us? He said: "You are a fine pair of humanita-

rians, gathering all these children now to be turned away again because you can't feed them." He said: "You can't expect people to be always sending you money. How presumptuous you have been." But on opening God's word we would find a host of promises concerning the "poor and fatherless," from which we would assuredly gather that the rescue of these little was of God. "Get thee hence, Satan;" set us in a large place again in every instance. When we began in March we had no well defined idea of anything of such magnitude as the Lord gave us; nor had we well defined notions of what we were to do with our orphans in the future. We dreamed of farms, factories, schools, &c., &c., not a little. Bro. Davis and myself might have been seen pacing over various vacant tracts of land about Goolburga, in the vain hope of getting a permanent footing there. We even went so far as to begin buildings of too costly a kind, and afterwards the Lord, after causing the rains and a dishonest contractor to help in tumbling down some of the walling, found a purchaser for the material we had on the ground, and let us out with a very slight loss of money. But this much became clear, God had shown how my support could be gleaned, and that he was leading us to the opening of a mission *somewhere* among the heathen. My thoughts turned toward the Canerese country, a glimpse of which I had at Shorapore in August 1878. But no definite light came. We were

shut up to prayer for divine guidance. In October at Bellary I was stricken down with a virulent type of fever, which kept me to my bed for more than a month, and left me very weak for three months But when I could think and pray my mind turned towards the 100 and more boys and girls at Goolburga with Bro. Davis. In those days came a letter from Bro. Wm Marrett, an Executive Engineer, head-quartered at Cundy, near Hyderabad, telling of land prospects he had in the heart of the Telugu country, and inviting us to come his way to settle and open a Telugu mission. This letter was like a gleam of light from God to our waiting hearts. Yet we waited for further light. It soon came. Bro. Davis received orders which took him to Bro. Marrett's division for duty. The leading seemed clear, now that he was to go ahead and prepare the way for the children and myself to follow. It happened that at about the time of my sickness with fever, Bro. Davis too became an invalid with a guinea worm in his foot which necessitated his taking sick leave for about two months. Thus, as he was able, he had his whole time with the children. He could not walk out to them much of this time, but they could all come to him. They came and heard from him the word of life. As I was recovering from my fever I ran down to see him and the children. I could not get back from weakness and had to spend a week there. On a Sunday morning, while we were both there sick, God

gave us a display of the operation of grace on the hearts of these heathen children which wonderfully cheered our souls and faith. That morning the sight of so much heathen jewelry on the girls, almost worthless to be seen, but to them meaning as much as gold and silver to others, seemed hideous and sinful. Bro. Davis therefore set before them the will of God concerning pride which lay at the root of all this bodily ornamentation. God blessed the word, and all the girls except one or two for the sake of Christ, of whom they had but so recently heard, took off their earrings, finger rings, toe rings and bangles and gave them over to us. There they were, pewter, lead, copper, silver and wire, a crude looking lot of jewelry. But it was jewelry. The following morning the remaining one or two did likewise and, bless God from that day to this our girls have been clean of this sin. To-day they could not be induced to put on rings, bangles, &c., understanding full well that this is one of Satan's devices for destroying immortal souls, by getting, them wedded to the "lust of the flesh and the lust of the eye," rather than to God only. In many other ways were our hearts encouraged in the nine months' work at Goolburga. That many of those who died did so in the Lord we cannot doubt. Some of them left behind them a bright testimony and passed away in the triumphs of a bright hope in Christ. Others among the living gave evidence of the work of grace begun in their hearts.

Well do we remember the simple direct earnestness of their praying. Often was Bro. Davis' heart cheered when the burden seemed to grow heavy, by overhearing some of these little ones praying under the flap of his tent, where they slept. We however did not seem clear that any were really and brightly converted to God. We yet saw no complete victory over sin. Some good we saw, but Satan had a good deal of stock among them still. So we never broached the subject of baptism in those days, being unprepared to augment the already enormous number of baptized heathen in India. Early in December Bro. Davis took his departure for the Northern Division of the D. P. W., and the children were left for a time in charge of a man we had employed to assist Bro. Davis in the temporal care of the children. When he left they numbered about 90 in all, beside six girls whom we had given to Miss Jennie Frow (now Mrs. Jennie Fuller), of the Ellichpur mission. These had been taken away by Bro. Sibley in September, and were then and are still doing well. We believe all now converted to God and with the Fullers in Akola, East Berars.

I did not see the children in December. Early in January 1880 I attended the Allahabad Conference and was there appointed to the "Telugu Mission," which I was to locate and originate. So fully had the Lord answered the support query that I heard no more of it. Now came another stupendous battle with the tempter

"You mean to move the orphans and your family 200 miles or more to a country you know nothing about, where is all the money to come from for all this." Well the day after I asked for my appointment, I settled this matter with the Lord. I knew not how or whence. But God assured me as oft in trials before this, that all would be well. My victory was my faith and my faith was in the "living word" of God. I returned from Conference and in company with Bro. Richards, who was to succeed me in Bellary, stopped off for a day at Goolburga. We saw the children, sang, and prayed with them, and went on to Bellary,—where I found letters waiting from both Bro. Marrett and Bro. Davis, bidding me come on to the country named by Bro. Marrett in his first letter,—and better than this a draft from America which realized exactly Rs. 240 the largest single gift ever received in money to this date, and a perfect answer to all the devils lies. For when the tempter was lying to me in Allahabad he knew this money was on the way from America. He hoped to unfit me for using it by getting me to fall through unbelief. Praise God, he did not succeed. Then leaving sister Ward who gave birth to a son the very day I left her, February 2nd 1880, I started for Hyderabad. On arrival there I found Brothers Marrett and Davis were nearly 100 miles northeast of Hyderabad, in Yelgundel District, where the land we were to settle upon was situated.

Therefore as soon as carts could be secured, I left for Yelgundel. I found the brethren on the 16th of February at Mylarum. Happier souls than we were in our enthusiasm for God and the salvation of the heathen seldom meet. Arrangements concerning land were not yet complete. It was proposed however that we locate for the time being at Mylarum, and we sent accordingly for the children, who were to walk the distance of 220 miles in easy stages of 10 miles each. Bro. Davis being posted to Curreemnuger, I went on there with him and stayed there about a month when I returned to Bellary for Sister Ward. Our little boy was ill almost from birth and was not long for this world. I reached Bellary March 23rd, my 28th birth day, to find our little boy very ill. However we left Bellary for Hyderabad April 2nd and there Sister Ward had to stay with our little one, who lingered to June 11th and then went to heaven; though young, a great sufferer, and no one seeming to know from what cause.

III.

10 MONTHS IN CURREEMNUGGER.

March 16th, the orphans in charge of three men left Goolburga on their long march. April 5th, they arrived at Mylarum in fair condition, two being lost on the way at Secunderabad and three others dying. Bro. Davis and Bro. Marrett were both at Mylarum to welcome them. The total number reaching Mylarum was 61 boys and girls. The meeting of the brethren and the children is best described in Bro. Davis' own words: "They (the children) had arrived two hours before Bro. Marrett and myself, who were coming in from Curreemnugger. I had just cantered across a nullah, when the whole of the children surrounded my horse, and words of welcome and salams could scarce be distinguished in the shout of joy which kept rising from fresh batches of children now and then. Some of them were moved to tears, the big boys in particular, and I confess I was moved similarly. Bro. Marrett stood by in surprise, just discovering it possible for poor black faces to belong to souls endowed with like passions with ourselves. We joined in returning thanks to Almighty God for his protection over these little ones. They were visited during the day by Mrs. Marrett, who, though disposed to regard the movement unfavorably, was moved to tears in their

midst, and has been since foremost among those considering what means could advance the comfort of the children."

Although on our arrival at Mylarum arrangements were entered into regarding a temporary settlement there, in my absence at Bellary, while the children were making the journey from Goolburga, Bro. Davis seems to have had serious misgivings regarding any settlement there whatever, and, under date of April 15th, he wrote: "I stop further work on the shed. 'Whatsoever is not of faith is sin.' Every movement to accelerate the completion of the shed here finds a dissenting voice within."

April 20, I reached Mylarum and found such a state of affairs as at once decided a move to Curreemnuger. We proceeded at once to Curreemnugger, to the Government bungalow occupied by Bro. Davis, taking with us a few bandy loads of timber for hut building. Bro. Davis was absent, but came home Saturday eve, the 24th of April. On the day we entered Curreemnugger we wrote in our diary as follows:—"How God compels us to walk by faith! For six months he has hardly let us see one step ahead. Still he leads and blesses us all the way. Bro. Marrett's land project has all fallen through for the present. We have not where for our orphanage save Bro. Davis' quarters here. Yet I do not believe there is any mistake in coming into this country. I believe God means us to preach the gospel in these parts.

We must wait and pray and "follow where he leads." Bro. Marrett's land project was in brief the securing of a ruined village, of which there are many in this region, and put us on it. But he could not succeed in his negotiations with the Revenue Officers. As to the "country," we mean the Yalgundal District, or a large tract of country about 8,000 square miles, centering around what was once the capital of a petty rajah, from which the district derives its name. But the modern Yulgundel is an almost deserted town, barely the ruins of an ancient city, about 100 miles north-east of Hyderabad. A large fort on its hill is its conspicuous characteristic now. The population of this tract of country is, according to the last census, over 900,000 souls. The language is Telugu, almost exclusively. A few Government officers and the police are about the only exception, they being Mahometans. No attempt up to this date had ever been made to plant the gospel standard in the district. Even the inevitable Romanist was not here. So it seemed almost the neediest spot in the world, and just such a place as God would have us in. Strange though the way was, we could never doubt our call to this people. The country is almost wholly an agricultural one, containing no large cities and not more than six towns of 5,000 population. Evidences abound to show that the district was once far more densely peopled than now. Over 15,000 broached tanks and many more ruined village dot the land. The climate is good and the soil

rich. Outrageous misgovernment and the sins of the people doubtless explain the present condition of affairs.

We immediately set about erecting some temporary sheds for the children in the compound of Bro. Davis' quarters. A glance at myself among the children calls up many trying times to my soul. I could read Telugu a little, but could do little better than nothing at talking, and understand the talk of the children. I could not, for some how it seemed to me to defy all respectable grammatical authority in abbreviations and short cuts. The singing and praying I had to leave to the boys and girls while I was a silent partaker in the services morning and evening. In the midst of a misunderstanding or a row I was as useful an arbiter as a Hottentot dropped down in Paris. I had however with me a man who could talk Telugu and Hindustani *somehow* and I managed to get along. About the first discovery I made was that we had a rough lot of children to train and teach. Anger, abusive language, petty stealing and fighting were as standard with some of them as chillies in their food. We however set about as speedy an evangelizing of this little community as possible. We soon had them reduced to some worthy discipline and through our helper or camp superintendent, I managed to teach them something of the way of salvation. As oft as Bro. Davis was at home he used

his Hindustani tongue in as many meetings as suited his pleasure. Our hearts were heavy however in those last days of April and the early part of May 1880. We saw clearly that though we had spent a year with many of these children we had yet no proof that any one of those with us was converted. They were learning to pray and immitate things Christian. But Christian grace was utterly wanting in the heart of any one of the number we had with us. We saw ourselves educating another detachment of nominal Christians. Except that we baptized none for the reason that we believed them unconverted to God. Our hearts went up to God in much prayer for some work of the Holy Ghost among them resulting in the unmistakable conversion of some, at least, of them.

We went forward with such efforts as seemed for the good of the children. On the 7th May I prayed for a teacher. On Monday the 10th one came. Lall Sing by name, a Brahmin. He began forthwith and was a capital teacher. But after one month's work he took sick and died. About this time God gave us an unsought opportunity of teaching the children God's law of beneficence. We had a few servants. Several of the children offered to do most of the work done by the servants if they might receive some compensation therefor. We accepted them in their proposal and allowed them to fix their own wages which was very

low. We, later on, twice increased them. We inquired for what purpose they meant to use their money, and explained to them God's law of tithing, and how they were truly greatly indebted to God for feeding them so long and saving them from death in heathen darkness, and bringing where they could find the way of salvation. Tithing was one way given of God by which to show our gratitude to God for his great mercy to us, and our true love for our fellow men. The law was of such reasonableness that all accepted it. From that day our boys and girls have given the Lord the tithe of their earnings. Small though they have been they have made the little aggregate more than *eight annas per head per annum.* As in this case, so we believe in more difficult problems God will shew us his way.

During our first 30 days in Curreemnugger the Lord let us down to the bottom of our cash box, but in each case, blessed be his name, more came ere we had of the next meal.

We now come to a *red letter* period in our work. On the morn of May 16th Sabbath day I was awakened early, about 4 a. m., I think, and felt a strong constraint to prayer. My soul cried loudly to God for a wave of salvation over our camp that day. I have ever felt that my praying that morning was in a very special sense in the Holy Ghost. At the morning service Bro. Davis offi-

ciated. There was nothing extraordinary in that morning service, my faith though not discouraged was not sufficiently bold to mention my early morning experience to Bro. Davis. Yet all day it continued to come over my soul that God was about to display his glory among us. I prayed earnestly that it might be that day.

Praise his holy name a salvation wave broke upon us that day in the evening service. I spoke, Bro. Davis interpreted and the Holy Ghost applied—12 seekers came out under the awakening influences of the Holy Spirit. We with trembling joy endeavored to show them the way to Christ at once. At a late hour we broke up with hearts full of boundless joy.

The following day at a meeting appointed for these seekers two others sought the Lord also and later another making a total of 15. In the seekers' meeting on the 17th we were satisfied of the clear conversion of six of the 15. Before another Sunday came round, most of these 15 boys and girls had entered into light. Sunday the 23rd of May was another glad day. 15 more that eve sought Christ openly and up to the 20th of June over 50 had openly sought Christ as a personal savior. All did not enter the light. But fully 40 of the entire number who sought the Lord in a little over one month were clearly converted to God.

This was evidenced by their clear testimony, their lives agreeing to their testimony, the wonderful alteration seen in some of the cases and the extraordinary change that came over the entire orphanage. Before, several quarrels a day ; now, fewer in a whole week. Before abusive language or angry ; now the voice of prayer and song. Before, little disposition to be kind, now vying with each other in being most tender. And it was just what we had prayed for, yet it was so wonderful that we scanned the work with a conservatism that at times almost amounted to unbelief. But bless the Lord, it was indeed his own work in the hearts of even these poor unlettered heathen boys and girls. Nearly four years have passed now and we have seen nothing to date to indicate other than that God gave us an outpouring of his spirit in Curreemnugger, resulting in a revival in which at least 40 souls were saved. We had now a far more responsible work on our hands than ever. These new born souls could not read. We had to do their Bible reading for them, and, as mothers new born babes, feed and nurse these little ones in Israel. This we endeavored to do by means of the morning and evening and midday meetings and lessons and fellowship which we organized at once for the converted ones. It took from three to five hours of spiritual work with them every day, but God blessed the means in conserving well the results of that revival against fearful odds. We were fond in those days, of speaking of our little

"Church in the wilderness." Another question that came up early was that of Sabbath keeping. It was not our custom to cook on the Sabbath day, choosing cold food and a day of rest for our servants. The boys and girls adopted the same custom and till this day the mill does not grind nor is dough mixed on the Sabbath. Sabbath's food is prepared Saturday, and Sabbath is a Sabbath of rest with us all.

So great a work of grace could not occur to the discomfiture of the Adversary without some counter effort on his part to undo or destroy the work. How wickedly he strove to overthrow the faith of these little ones! It seemed for about three days in the early part of July that we were engaged in a hand to hand conflict with the great arch enemy of God. With hellish malignity he endeavered to destroy the children. Some he induced to do most unreasonable things, and others most wicked things. But we did our fighting principally on our knees, and Christ drove the foe from the field. And since those days he has never made another such a protracted and malignant attempt to oppose or overturn the work of God among us or the children.

We made no haste to baptize even those we believed to be converted. But on the 1st of August, Sabbath, we baptized 13 boys and 9 girls. Others were left to stand a little longer and on the 13th of September 8 boys and

5 girls more were baptized and we had among us two boys who had been baptized but later had been converted with us, giving us a total of 37 baptized souls.

Sometime in August, information came that Bro. Davis was to be transferred to another line of duty which would necessitate his vacating the Government bungalow in Curreemnuggur. This of course brought us to our knees, for we would not then have where to lay our heads, in the district. We saw the Talugdar, who though unwilling to give us land, allowed us to erect temporary huts in the plain about a mile north-west of the town, on a beautiful open spot near water and not near the town. Every attempt made to secure land met with a firm but kind refusal from the revenue authorities. We were Christian Missionaries asking for a settlement and such must not be allowed to settle although no refusals were ever given on these professed grounds. We were told that it would be dangerous for us to settle among so barbarous a people and therefore the magnanimous officials of H. H. the Nizam's Government could not for a moment consent to give us the desire of our hearts. We however did not despair. We read "the earth is the Lord's" and believed it fully.

Up till about September our orphanage was in some respects a hospital, especially so on our arrival in Curreemnuggur. Guinea worm, as many as 20 at one time,

ulcers, scabby heads, running ears, sore eyes, stomach ailments, were the afflictions by which almost every one was possessed in those days—all consequences of the famine. These ailments, however, yielded to treatment, and school work began to take on a vigorous shape among us. We ought to mention here that Bro. Taylor sent us a case of homeopathic medicines from America, worth something like Rs. 200, which came of invaluable use.

October, 6th, we occupied the little village we had built in the plain and called it Pramoor, *i. e.*, the village of love.

About this time I forwarded to H. E. the Prime Minister, Sir Salar Jung, at the request of the Talugdar, a memorial soliciting information whether the Government objected to our staying in the dominions, and if there was any objection to our being treated like other men in the matter of renting land. After some lapse of time we received a reply, which however gave answer to questions we never asked and no answer to those we did ask. It was not difficult to understand the whole matter. It was clear that if we ever got a landed foothold the Lord must surely be the giver thereof. We therefore kept our eyes unto him.

November 7th was our first communion service in the little "Church in the wilderness." It was a most so-

lemn season and one of great blessing to the children and ourselves. We spent some little time in the earlier part of the day explaining to them the import of this institution of our Lord. All baptized persons, at peace with God and one another, joined in the Lord's supper. We find no warrant in the scripture for a custom very generally followed among missionaries in India, namely, that of baptizing any number of persons of whose conversion there is so much reason to doubt that they must be excluded from the communion of the Lord's supper.

It is a sad comment on our missionary operations to find it on record that less than one fifth of all our Christian converts in India can be admitted to communion. The Spirit of God presided over our first communion service in a very especial manner. These services have in the main been kept up monthly with us since that date and are occasions of much profit. We take care however to examine each communicant each time, that he or she may not partake unworthily. Sometimes we have had to exclude from a single service one who cherished an unforgiving spirit.

During the month of November we were sorely tried by the malicious efforts of some Mohametans from the village to allure our children away from us. They succeeded in getting away a few boys and one girl. Four boys and one girl were thus lost to us forever we presume. But the end of the thing was a far stronger

attachment of the children to us, making it impossible for any sort of fair promises to get our children away from us.

On the 29th October we were joined by Sister Cecelia O'Leary, a young lady from Hyderabad. June 14th, she signified her intention to join us and now had come for duty in the field. She was a daughter of India, aged 23, possessed of a colloquial knowledge of both Telugu and Hindustani, and thus came to us as a priceless worker. She at once went to work among the girls and found her way directly to their hearts and well did she use her influence with them in leading them to Jesus and directing them in the way, as a shepherd doth his sheep. We could but be very grateful to God for so strengthening our hands in days when the devil and Mohametans were trying so much to annoy us.

Bro. Davis was finally transferred from this district and had to go to Hyderabad. He took leave of us all and bade farewell to Pramoor Nov. 20th. In more ways than one we all felt lonely when he, who had had so much to do with the orphanage from the beginning, took his leave of us, not knowing that we should ever meet again. Bro. Davis in common with myself was much interested in the work among the children that it should result in giving us a number of gospel workers for the spread of the gospel in these parts. And truly our hearts were encouraged. For we saw some of both boys

and girls ripening in Christian experience rapidly. The Mohorum come off in 1880 early in December. Of course the children desired to see the tamasha. We, however, explained to them how displeasing to God the whole thing must be and that our attendance would be countenancing and helping to perpetuate this great abomination, thus making us partners with Mohametans and the evil one. The children readily acquiesced, and for the first time in their lives, I presume, saw not the great tamasha of the Mohorum. As we anticipated and have been in the years since, they have no desire to witness it. We would think all christians could know how they trail Christ's name in the dust by putting in their appearance regularly in their best dress to see this great Mohametan abomination in the sight of God.

I attended the Bombay Conference this month and was of course reappointed to the "Telugu Mission" by Bishop Merrill. I found many friends on my journey to and fro, and met Bros. McDonald, Wood and Inskip in Bombay and the latter was much taken up with Nursa and Eraka, two of the orphans I took with me to Bombay. The sea was a wonderful curiosity to both Nursa and Eraka.

The Conference session was an interesting one with the sad feature that other business was allowed to crowd out utterly all special consideration of native work other

than the appointment of a committee to report at next Conference.

We reached Curreemnuggur January 7th, to find all well and that in our absence Mohometans including some Government servants, had been desperately active in trying to take away more of our children. They had however utterly failed; and all were happy under the covert of an almighty wing. Three days after our return, a man came to our place and ordered us to pull up and leave in three days from date. We answered we did not receive verbal orders from Government officials. Once before verbal orders had been sent us against tract distribution or preaching in the village and advising us to return to Hyderabad to *ply our trade.* A little later we received a docket from the Police Madadghar calling for our authority to have and to hold the children in our charge. As it was not possible for them to order us officially to quit the country, they [the officials] determined to annoy us if possible till we would get up and leave of our own accord. But they little knew the authority by which we came and meant to stay.

In my absence at Bombay the Lord had provided the means and the Sisters had provided and enjoyed a pleasant treat with the children. It was their first Christian Christmas and they enjoyed it too. The first *Watch*

Night had also been observed. Sisters Ward and O' Leary with 16 of the boys and girls, although the cold was severe, watched 1830 out and 1881 in. The thermometer stood at about 50°.

In the latter part of January arrangements were again entered into, according to which we were to move to Mylarum and carry out Rs. 500 of earth embanking on a tank bund. The way seemed clear, and we moved to Mylarum taking the name Pramoor with us for the little village we planted in the midst of the jungles. Near the end of this month Mr. Wredden of Kurrachee—a stranger to us—sent us Rs. 55. Bro. Frazer of Nynee Tal, Rs. 10, on condition that our children were being taught to wait on themselves. Thank God, we needed us spur on this matter.

February 1st, witnessed a new card turned up by the devil for our confusion. Unholy love, not however primarily on the part of any of our children, was the cause of trouble. It ended in three parties getting severely flogged, and the evil spirit cast out. Praise God for exposing every foul trick of the devil against his little ones.

February 6th, we baptized two boys and three girls, making the total number now baptized 42. The day was one of prayer and thanksgiving on the eve of our departure to Mylarum for all the mercy of the nine and

a half months in Cuddapah. February, 7th, we received Rs. 10 from Miss Sissman of Dassin for a Mission bungalow." What did it mean? Were we soon to get land on which to build?

IV.

TEN MONTHS IN MYLARUM.

February 9th, we found ourselves all in our new Pramoor at Mylarum.

During the month of February, the Lord gave us about Rs. 500. Praise his name. As he leads he provides. This month's receipts exceed those of any other month in our history up to date. We entered March owing no man anything but love, and with money for a month to come in hand. The month was busy and full of trials. But Jesus reigned.

On the 16th of Feby., exactly one year from the date of our first arrival there, the children, 42 in number, began work with pick, powrah and basket. So long unaccustomed to hard work we were not surprised at a little complaining. I however cheered them on by working with them with a pick each morning about three

hours. Bro. Davis though absent was heart and soul in all our work and the post served to keep him informed, and us cheered by his faith and advice.

We were constrained to abandon what seemed the vain hope of securing land in the Nizam's Dominions and cast our eyes toward Sironcha over the Godavery River. Major Oldham of Bombay wrote for us to the Secretary of the Chief Commissioner at Nagpore and through him a letter was received from the Assistant Commissioner at Sironcha with some information concerning land over the river. After a good deal of prayer, consultation, correspondence and a journey of 300 miles to see the place, the project was abandoned from a feeling that it was not of God. Although we could see no solution of the dead lock here, yet we were profoundly convinced we ought not to leave this district.

On the 25th of February we received a letter from W. B. Osborn, just then leaving India for Australia, to say he had sent Harry and Ellen, Hall two East Indian orphans, to Sister Price's in Secunderabad for us.

March 1st 81 I wrote in our diary : " Our hearts are drawn out greatly for East Indian orphans. Shall we open a new department of our work under the head of the " Children's Home " for East Indian orphans ? I am earnestly seeking the mind of Jesus in this matter."

March 7th, we had so far seen the hand of the Lord that we wrote letters for the "*Watchman*" and "*Guardian*" entitled "The Christian Home." We had resolved to open this institution in the name of the Lord.

We came up to the end of our second year of faith work with money in hand; and in the "Christian Orphanage" 27 girls and 37 boys native; and in the "Christian Home" 1 boy and 1 girl East Indian. Our work among the children had been greatly blessed of God. Our health was good and we were all progressing in the acquisition of Telugu.

In one respect God signally owned Sister O'Leary's labor among us. Our cook Ramsamy and his wife Moolthama were clearly converted to God. As we entered our third year all was well, for God was with us. March 13th we found the heat 105° in the tent. March 17th a sad accident befell one of the boys, Narsa. A heavy block of earth slipped and caught him, breaking his left leg at a point dangerously near the thigh. After 36 hours a doctor set his leg and in two months time he was about again, apparently as well as ever. This very day also financial considerations led to our stopping work. March 31st we were greatly cheered by a letter from Bro. Sibley of the Ellichpur Faith mission. The last day alone can reveal how much our hands have been

strengthened by the letters of experience we have from time to time received from the workers in the Ellichpur, Bassim, Coorg, and other "faith missions."

The Lord is wonderfully with us all. "Early in April we received notice of a contribution of Rs. 50 for our Christian home; a letter also from Rev. Mr. Gates of Sholapur asking us to take two needy little East Indian boys. Thus are our heart-drawings for some time past seen to be of the Lord; for he hath provided both orphans and money without our solicitation." So we wrote in our diary. April 8th, Miss M. V. Miller severed her connection with our mission and left us for Hyderabad. She had been with us almost 16 months and had been in somewhat poor health most of the time. Our work, furthermore, did not seem to be that for which she was well fitted. She therefore having no desire to return to America concluded to seek another field of labor in India. She soon found one and is at present working in the Baptist Mission in Bengal, with success we hear.

May 16th. We received notice of a contribution of Rs. 350 from M. P. of Kurrachee. This is our largest monied receipt yet. Two days later our supplies were nearly out and we were on short allowance. All happy, with eyes unto the hills whence cometh our help. This trial was peculiar in that we knew we had plenty of money at Hyderabad but none by us. On the 26th we

had but one meal of grain, a little salt and a few onions. Not a boy or girl uttered a word of complaint, and for this reason I felt like weeping.

The next day money came. We had no breakfast but a *good dinner*. While this trial upon us, we had over Rs. 600 to our credit in Hyderabad and Bombay. We now ordered our *Second Report* published at once. May 29th, Burdur Kassim went to heaven. Poor boy he suffered much and long, never recovering from the debilitating effect of the famine. He was buried near where Raichore Naga was buried 13 months before. He was a good boy and loved Jesus. He was never baptized but we believe he is with Jesus.

With our huts as yet unfinished, on the morning of June 1st the monsoon broke upon us and soon flooded all our houses.

June, 6th. We baptized one boy, two girls, our cook Ramsamy and his wife.

June, 17th. Six girls with sister O'Leary and ten boys with me, began the reading of the Gospel of John in Telugu. Oh, how we have longed for the day when these children could read God's word in their own tongue! Now we praise his name.

In the latter days of this month we were visited by an officer of H. H. the Nizam's Government. It had

been reported to Government that by process of starvation we were compelling Mahometan children to become Christians. This gentleman came to investigate. He did, and was fully satisfied of the utter maliciousness of all the charges, and said he would make a report to Government that would do us credit, which he later did, recommending that all Government orphans be made over to us for *good keeping*.

The Lord, as if to encourage us to look for a farm, sent us about this time by Bro. Davis 2 cows, 2 bulls and 1 calf, and by Mr. E. Hudson 2 goats, 1 sheep and game chicks.

God showed abundant and early favor to the "Christian Home." By July 1st we had received from A. W. Rs. 12, Wredden, Rs. 25, and through Rev. Mr. Gates, Rs. 104, and from W. B. Osborn, Rs. 60, and two more orphans, making our receipts in four months for the C. H. Rs. 251 and 6 orphans. How we did rejoice; for the Lord was with us.

Sister Ward took special charge of the C. H. children as Sister O'Leary did of the native girls, and I of native boys. The spiritual part of our work with these children gave us great joy; for the Lord helped us indeed to build them up in Christ. During the month of June, Bro. Davis wrote of 2 East Indian boys he had picked up at Cundy and meant to send us by the first opportun-

ity. At the commencement Bro. Davis did not see the hand of God in this C. H. work and thought by announcing the thing so publicly as I did in the *Guardian* I had acted prematurely. I may say, God knew I had need of some conservative counsel, I had not in myself and so he gave me conservative Bro. Davis to counsel and take the wind out of flighty schemes many times. But in this case I moved on ahead of him, and soon after he saw the hand of the Lord and could say, "Praise God" as heartily as I, and thus sent us our 4th instalment of orphans.

In July we had another sharp trial of our faith by reason of the non-remission of our money from Hyderabad. During the first 17 days of July we lived on about one half the usual diet, and received a very kind favor from Mr. James Campbell of Curreemnuggur in that time.—On the 18th a hoondee for Rs. 270 which had been lying by in Hyderabad for some time came to hand. The heavens rang with our praise that night.

In the end of July I went across the Godavery—160 miles,—to see the proposed village site there. I passed through beautiful country and enjoyed the forest scenes, more like home forests than anything I had yet seen in India. I mounted a village hill 2500 feet above the sea, and found there in the first days of August at Chilmela a chilly, shivery atmosphere. I could walk in safety bare-headed at midday, while in the plain below I would

have been sunstruck in 10 minutes.—After thorough examination of the village of Alboka and the surrounding county, I conclude that "*in the event of our being utterly unable to gain any settled footing in the dominions of H. H. the Nizam,*" Alboka would make us a good home, though the place was unsuitable for a mission center of our field—Yelgundel District.

As I came back, Mr. Neilson, an Engineer at Hanamocondah, gave me a pony worth about Rs. 50. We remember an impression that came very forcibly upon us as we made this journey that the poor people of India were smoking up enough to support the gospel well, to say nothing of thousands and thousands who gulp down toddy and distilled liquor. Heathenism is expensive. Christianity would be a vast economy to this people well and orientally settled.

In my absence, Henry and Richard Hayden were added to the C. H. making 8 orphans, 6 boys and 2 girls. The tempter tried his hand to wheedle trouble among the children, and thus defy, or defeat, or both, the two sisters left in charge. But God as ever before gave victory. God stands by women at the front as well as men. July saw the third class of 6 boys enter upon the study of the Telugu Testament. Thus 22 of our native orphans now read God's word in their own tongue. It was our custom all this year, even since June 1880, to

have a daily bible lesson with the children for an hour. In August we studied in Proverbs.

On the 8th Sept. Sister O'Leary left us for a short rest and change. With sore eyes I was able to do but little, and had to leave much of the work among the children to leaders selected from among their own number. They did well, leading the daily prayer meetings and weekly meetings.

During this month we received many letters of sympathy and encouragement from friends in India and America. We are thus apprised that many are praying for us with much hope of our success. The Lord only knoweth how much we are indebted for our constant success to the prayers of God's people.

Through the *Watchman* many are kept informed of our progress and experience. Bro. Gladwin in the *Watchman* Editorship has been a staunch friend of our work. Four Sunday Schools, Rangoon, Bombay, Calcutta and Khandwa, M. E. Sunday Schools, this month sent us an aggregate of nearly Rs. 100. The month ended with Rs. 250 cash in the "Christian Home" treasury. Praise God.

The wife of Ramsamy the cook had in the earlier days of October swerved from the Lord and yielding to the jeers of some of the villagers she put on toe-rings, bangles, rings &c. again. Thus her soul was

covered with a cloud of darkness. But on the 9th inst. she yielded herself fully to God again, confessed how she shrank from the shame of the cross, lost her peace, and the consequent soul darkness. Then she again received Jesus and was joyfully restored to divine favor. Our whole camp was made glad by her testimony that night. Her Toe rings, bangles, rings, &c. &c. were all smashed up with enviable zeal.

We had calmly considered our line of procedure, and believing it to be the Bible platform, we decided to go on the clean platform without tobacco, liquor, jewelry, betel nut, bang, opium. We saw no way of drawing the line between the moderate use of jewelry and the outrageous profligacy of the heathen, except to proscribe as the Bible does (1 John, 2. 15), all ornaments, whether of glass, brass, copper, lead, iron, pewter, silver or gold, worn on any part of the body. We cannot baptize a repentant heathen who has not repented of and forsaken "the lust of the flesh, the lust of the eye, and the pride of life" embodied in these marks of heathenism and sin. It is easier for to keep the evil out than to get it out when once in.

Sister O'Leary returned to work at the end of this month, having experienced the blessing of entire sanctification in Poonah during her visit there.

November 3rd. Sister Ward leaving sister O'Leary and

Bro. Davis to continue the work, started for the seat of the approaching Conference.

We found longer stay at Mylarum very undesirable, and the series of troubles beginning with our discontinuing work on the rock embankment, culminated in our holy resolution to find a place where we should suffer less at the hands of man without cause.

I attended the Conference in Bangalore. The session was a good one and there was evidently a growing sentiment in Conference that we as a body were moving too slowly in the direction of native work. Leaving sister Ward in Bangalore with Bro. and Sister Lee, I returned to begin at once the foundation of a new Pramoor under the village of Ullepar—only one mile from Mylarum. Bro. Davis had spent a pleasant month with the children from whom he had been so long separated.

Several of the elder boys and myself cut all the timber for the huts of our new huts in the new Promoor.

V.

11 MONTHS IN ULLEPUR.

December 12th, we moved bag and baggage to the most convenient place we had yet had in the dominions, and with strong faith that the way would ere long open up for us to settle permanently in these parts, here or elsewhere near by. We spent 10 months and 2 days in Mylaram and were glad to get away. Every hope with which we came was vain, and we therefore could bless God the future had been veiled from us. A heathen man now gave us the liberty of a temporary occupation of a beautiful spot on the Hyderabad road, 75 miles from Hyderabad city. We put up 16 huts and dug two wells in 26 days at an outlay of Rs. 26-13-0, and were so truly happy in our new quiet home. We had a profitable communion service before we left Mylaram, and a very happy meeting when we all met for the first time in our new Pramoor.

Bro. Davis was married on the 28th to Eva Marrett.

December 15th, in Bangalore twin sons were born to C. B. and E. M. Ward. They were later named respectively, Wesley Asbury and William Taylor.

We observed a merry Christmas and had a solemn and profitable happy New Year. We closed the year

with such a diary entry as follows:—"We take this opportunity of noting the remarkable fact that in all our history so far, we have not had one instance of improper conduct between our boys and girls, and we have not felt called upon to proceed with matchmaking in any case as a preventative measure. A good lady recently asked us how could we at all times watch our children while they were at their work. Our only reply was that for some part of our work we must trust God largely. While we have done our work so imperfectly, he has done his *wonderfully*. We close the year somewhat at home and happier than the children of kings, in our chosen work. It is a matter of no little satisfaction, that we have been permitted *to live for Christ in the midst of the heathen* and devote our daily life to the training of our orphans. It has been good for us to live by faith for all things. This day closes 10 months since I penned the letter that began our "Christian Home." Of what are we convinced to-day? That it is good to trust in the Lord, and that he hath led us most graciously into and in this work. Blessings both temporal and spiritual now come abundantly on both us and the orphans all through these months. The condition of six of the children we have, would have been deplorable enough had not God given them a home among us. Bad influences and indifferent care were the heritage of all of them. They are now comfortable and free from the multitude of baneful surroundings, with as

many hallowing influences as possible. All have been taught, and except Peter, can read the Bible at prayer time, and study daily the Bible lessons for themselves. They have learned to do much for themselves, so they are not now very burdensome. Two of the children show evidence of the operation of grace in their hearts. Daily some one of them has met them in prayer. Surely these ten months of toil have been blessed. Our hearts are greatly enlarged toward God and man as we are about to enter upon another year. We hope the Lord will give us many more of these children if there be such needy. Our wants have all been more than supplied. How easy to get on in any good work when all our ways please God! God has covered us and our work with free, boundless, amazing mercy and love."

January 1st 1882, the "*India Methodist Watchman*" passed into our hands. Bro. Gladwin from broken health and absence from the country, was compelled to give up the editorship, so laboriously and freely held for three and a half years. I had been his assistant and now on me fell the burden and the blessing, and the "*Watchman*" became part and parcel of our work.

January 3rd, a sharp shower of rain.

Early in this month intelligence reached us from Bro. Taylor in America, which led us to hope for an early answer to our praying for the Canerese country about

Shorapore in the Western Nizam's Dominions. In 1878 I paid a visit of one week to Shorapore, where I was the guest of Bro. John Ottley, an Engineer. I regarded Shorapore as a beautiful place and saw the country a fruitful one, full of sheep without a gospel shepherd. From that time I prayed, off and on, for that needy field. In 1880, my heart was much impressed to pray for a missionary. God gave us money for the passage of such missionary from America. We sent the money to Bro. Taylor, told him of the field and its perishing hundreds of thousands without a missionary of Christ. Bro. Taylor writes us that he will send the man when he can find him. Praise God.

At the very end of January Brothers Marrett and Davis came to Yelgundel and spent a few days with us. Before Bro. Marrett left he wrote in our diary. "I would gladly join this happy band did circumstances permit. I find from my reading of the mission diary that persecutions have followed these faithful workers. Yet all has not been trial by any means. I lie down this 1st night of my stay in Pramoor, feeling that the Lord is working mightily, preparing himself a glorious Church out here. 'The Lord God is a sun and a shield, He will give grace and glory.' Psl. 84, 11."

Sister Ward came from Bangalore where she had enjoyed great kindness from many friends worth not far short of Rs. 200, to Pramoor, arriving March 2nd with

Wesley Asbury and William Taylor. As I was returning with her we had at Hyderabad a peculiar trial of faith. We were to leave Hyderabad Feby. 22nd. But 24 hours before the time fixed for our start, we learned the coach Bro. Marrett was lending us was broken down. Added to this we had been several days without a rupee, being at once without road expenses or money for what seemed necessary purchases. After looking several days for money, without receiving it, we decided to start for Pramoor in poverty if need be. Now when the coach was broken, we felt certainly the Lord was guiding. Well the next day, the very day we had intended starting, a letter came from Major Nesbit of Simla with Rs. 100 for us. This timely friend was an utter stranger to us, but probably not to God. We were so filled with thankfulness and praise we could say little else, but "*Wonderful!*", "*Praise the Lord!*" We made needful purchases and set out for Pramoor. We brought with us from Bangalore two more E. I. orphans, making the total number in the "Christian Home," 10. Thus ends the first year in this new department of our work, begun in trembling and ended in much joyful confidence. Bro. Davis did not know at first where-unto this work would come, but has always been its steadfast friend. The "Christian Home" is now a co-department of our mission, and Bro. Davis, believing that God has called us to a *precious yoke fellowship* of faith, prayer and counsel, puts his shoulder to mine under the "Christian Orphan-

age" and the "Christian Home." The Home finances showed unmistakeably that God was and is with us in this new work. Glory to his name.

We closed the third year of our *Faith Work*, feeling that it had been the best of the three, peculiar in trials and blessings. We began the year with 37 boys and 27 girls, native, and ended it with 32 boys and 27 girls. One boy died, 4 ran away, and one girl ran away while we were reinforced with a little Mahometan girl. Our "*Wilderness Church*" had now 43 baptized full members and 10 probationers. Our last entry for the *third year* ran as follows:—"We have often wondered at the unbroken fulness of the past year; never once, for exactly 12 months, being without a cash balance. We have ever tried to live ready to be tried if need be. The end of this year shows us how good it has been to do so. For now we have not one rupee and are to pay for some grain received. But we joyfully trust the unfailing God of Israel. He is infinitely more willing to feed and keep us here than have these benighted heathen left to die without a hope of the Gospel of Christ. As we see the past now, we have sometime been legitimate enthusiasts, expecting ends without due use of means. In our haste we had thought long ere this to have been out itinerating, and yet we were not ready nor could orphan work have spared us. Our enthusiasm has at times desired a strong corps of imported missionaries in the

field about us; but we close this year with a calm but forcible conviction, that the good Lord, will not give us more than often necessary *pioneer helpers.* We believe we are to be confined to the use of indigenous help almost wholly. Our Orphanages are our schools of the prophets, and God will also raise up helpers from those to be converted. Our progress on this line may be slow for some time, but of the ultimate and glorious certainty of the conversion of thousands to God, in this field, we have no doubt or fear. To be sure of the future we do not *know* but we believe the Lord is leading us on a line gloriously practicable in the hands of converted heathen, when we are in our graves. Salaries, appropriations, endowments, churches of stone, or brick and mortar, magnificent school buildings, mission homes, &c., are things one shall not see. Yet in the vista we see churches, schools, mission homes of mud and tile, pole and thatch, all within the means of the communities or people for whom they shall be, and within them godly men and women, cared for by those whom they gratefully for Christ's sake support. But more common will be the street, bazar, road, well or jatra preaching scene, needing no earthly tabernacles. The footsteps of our Lord and the twelve open up to us infinite opportunities. The one thing needful for us is to follow where Christ leadeth. Victory is sure thus. "To him be honour, and glory, and majesty, and power, world without end. Amen."

It will now be seen that the Lord had in wisdom led us by so strange and an unknown a path. When we began we hardly knew our mission, and had we known it, we had yet to learn ideas of economy, self-denial, faith and simplicity, demanded by so great a work as we were called to. Had we been permitted to get land at once in the beginning, we would certainly have been in for building a costly *mission house* and other things accordingly. God knew this and put us through aprobation of trial which took all our grand ideas out of us, and opened our eyes to the wonderful simplicity of that gospel Christ and Paul preached without salaries, equipage, home, chapel, cathedral, university or two coats. Paul did get two coats somehow, but left one behind till the one he wore needed replacing by another, when he told Timothy to bring it on. In these three years the good Lord, in answer to prayer, sent us about Rs. 12,000. We never as a rule had much in hand, and a score of times have come down to the last anna, not knowing of another rupee coming, except by our faith in God's promises. Yet we were never forsaken nor confounded. We glorify God for setting us out on the line of a *faith mission*. He can halt in ten days at most any time if we step aside on any but his line. Does any ask: "Are you ever anxious?" We answer, "No." We are more sure of what we need than if the best bankers in the world were pledged to back us. God Almighty, whose all the world is, hath sent us. Greater security there

cannot be. This is his unfailing word: "Lo I am with you always, even unto the end of the world." To see us starve? To see his cause defeated. To see the heathen left without Christ when we are here and ready to testify it to them. Nay verily—"The laborer is worthy."

March 13, 1882. Here we commence our fourth year; I copy from our diary. "In the name of our God we will set up our banners Psl. 20, 5. Each past year has shown us more and more our need of implicit submission to, and following of, our heavenly Lord. We feel like walking out of sight, behind the Lord this year. The blessedness of our past year only inspires our faith to look and pray for better things this year. We have an almost overwhelming sense of the responsibility of the work God has given us in our orphanages and among the heathen about us.

Although we set out with a more than empty treasury, we have implicit confidence in God for the supply of every good thing we need, whether it be money, earthly good, health, wisdom or helpers, even with trials, if we steadfastly comply with the word of our Lord and master, "if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." By the grace of God we mean to live low enough to inherit this promise hourly.—We henceforth head our work the "*Telugu Mission*" and regard the "Christian Orphanage" and the "Christian Home," departments

of the mission work. This probably being the last year of schooling for many of our Children, we purpose to spend '82 principally teaching them. Having no good teacher, we are doing the instruction ourselves with the help of a few of the most advanced, who teach and study."

March 20, 82. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Friday last we received Rs. 37 from Sister Walker, being all she had in hand for us. For a moment this looked a little *blue*; but we remembered God's word to Abraham to "*Look up toward heaven.*" In so doing every desponding thought gave way to faith. He, who so wonderously fed a more than half rebellious and unfaithful people in ancient days on angels' food, will much more freely feed us who strive earnestly to walk before him and be perfect day by day, surrendering life's all for his service. The Lord loveth the heathen more than we can and will sustain us while we declare to them Jesus."

I found my hands very full between the entire supervision of the out-door school and much other work. But God gave me much grace in those days, my soul was not perplexed I was not weary nor overcome beneath my burden. God blessed special efforts made to lead the children to a deeper spiritual experience. Nursa, Rama and Eraka were invaluable assistants to me in the school, in the prayer and band meetings. They

were genuine "class leaders." Now that the children could so many of them read, and so much scripture was known to all, it was comparatively easy to spiritually teach and lead the "wilderness church." How different once when none could read or were acquainted with a single Bible character, scene, story or truth.

As was our custom at this time, we lay before the children our exact financial condition, urging all to make deligent prayer unto God for "our daily bread." This was done. Some work we had coolies doing, our boys offered to do and did. In these the last days of March 1882 one of our girls, Basoka by name, began to show signs of serious illness. We hardly understood her case, yet tried to do the best we could for her.

The children in the "Christian Home" afford us more trouble in some ways than the native orphans for two reasons ; 1. They are far more disposed to disemble 2. We endeavor to exercise a closer supervision over them. Yet we find much to love and cheer us in them daily.—Our last arrivals, Willie and Mary Smith from Bangalore, are surely in sad need of training they have never had.

About this time came a letter from Bellary containing one from Sister Ruth Freer of Madras offering herself for our work. Thanksgiving went up to God for this, as we had for some time been earnestly asking the

Lord for a lady worker for the "Christian Home." We knew but little of her save that she was of good repute among the brethren. We replied, accepting her for our work. Sister O'Leary was away at this time, but wrote us from Hyderabad that she was too sick to return to her work. We arranged that Sister O'Leary was to join Sister Freer and the two after attending the coming Lanowli Camp Meeting, to proceed to Pramoor.

March 27 '82. We wrote.—"The righteous cry and the Lord heareth." Psl. 34, 17. All this week our hearts have been unto the Lord in prayer. Yet the much-needed money has not come. It is wonderful how a few pice have hung on for the daily milk supply. The Lord sent us, as a token of encouragement, Rs. 10 in a letter from some unknown person in Bangalore, under date of March 17th. We have been almost without money since the 10th. Did not the Lord mean to help us any more he would not on the 17th have prompted the sending of that Rs. 10. We took much fresh courage. We are by no means suffering but we surely deny ourselves of all trifles. We are in arrears Rs. 115. But the sale of our cattle would much more than cover this any day. Spiritually this week our work has been much more encouraging than usual. The work of grace among us is running in a deeper channel. All the bands were good this week and our regular services more interesting than usual. Though without money

the daily tokens of God's favor assure us of his graciousness toward us."

A week later we wrote: "Last week the Bunyah brought over one rupee in dubs asking would we take it and give him silver when we could; beside this we have no money. Twice we have sent to Siddepett for post without getting any. The only encouragement we had, was the notice of the payment of Rs. 20 in Bombay for us on March 25th. God hath not forsaken us else he would not send us one pice further. We are in arrears to-day Rs. 180. Our receipts were the lowest in our history being only Rs. 59-9-3. Our cook thought we were running closely last week and twice made us presents on the eating line. *MSS* for our *Third Report* all written: we only wait a sign from the Lord to publish."

April 10th, we again penned. "The cloud slowly rises--Saturday the 8th came Rs. 20 and Bombay M. O. for Rs. 45 and a Mhow M. O. for Rs. 10, through Sister Walker. Bless the Lord. We have reduced daily expenses to a nominal figure by cutting the supply of gram for the pony and cattle 5 seers a day,—the children's daily dhall allowance of 4 seers and the Saturday rice allowance, and all in our house eat jowarree. Daily reduction amounts to 12 annas. Yet all are well and happy—We stand yet in arrears about Rs. 166. But praise the Lord, this will soon be lifted. No month

in our history has ever been like the last one. Yet we do bless the Lord for this precious trial of our faith."

We could not afford to stand still even when we had no money. About six miles from us at a place called Bedjinky there is held the annual "Seerthum" in the name of *god Nurswamy*. We had Bro. Davis' old tent with us in Pramoor. So on the eve of April 3rd, being moonlight, we loaded the tent and set out with Patcha, Nursa, Beema, Rama, and Hoossainy for the scene. By midnight we had our tent pitched beneath a big banyan tree in the midst of sleeping hundreds, who were gathered for the opening of the festival. We found no place at first, but regarding the banyan tree the proper place for ourselves, we got the tent pole fixed, and began to string our tent strings over sleeping people and fixed the end beyond. But as they roused and found themselves in a fair way to be in the shade of our tent, they voluntarily, much to our good pleasure, moved away, and gave us the spot. When our tent was pitched we went out to survey the field. We found men, women, and children over the ground, every where by the thousand. While here and there dancing girls and tricksters were keeping a few hundreds awake. The following morning we began work by opening little stands for selling scripture portions and tracts. We had good success, and sold between Tuesday morning and Wednesday eve, about 900 portions and tracts and gave away

some 400 hand bill tracts. Our cash receipts were Rs. 4-0-0. We were courteously treated, and many displayed eagerness to get tracts and books. We found it easier to sell than to give away. When we offered tracts freely the people seemed to suspect us of some sinister scheme and very many would utterly refuse to touch them from fear. But when we sold the people took the books and tracts with confidence and read them.

We did not have much faith, for we found any attempt at open preaching would be met with violence. But as we moved among these idolators and bore our testimony for Christ we met no where the slightest molestation. Every body seemed to act as though they thought we had a perfect right to do what we came for. We came away sorry we had not taken the field for preaching. We ascended the hill and conversed with the priests of the temple who treated us civilly, but showed no disposition to accept the testimony of Christ. In the temple we saw piles of rice and other grains, cocoanuts and a box well filled with rupees and dubs. There were not less than 15,000 people from not less than 30 villages, within a radius of 10 miles from Bedjinky at this festival. We took open notes while on the ground. 25 liquor sellers, 34 bangle sellers, 20 sellers of caste mark colors, 140 bunyahs with all sorts of wares, 4 dancing girls, 4 tricksters and 2 female tumblers with an almost uncountable host of all sorts of musical beg-

gars, did, or seemed to be doing, a good business from beginning to end of the festival.

We reckoned that 15,000 people left in Narswamy's temple in rupee dubs and grain about Rs. 1000; liquor dealers got Rs. 100: musical beggars, dancing girls, &c., got Rs. 50 and other traders got not less than Rs. 1,500 All this nearly Rs. 3000 from a people who cant support the gospel,—forsooth! It would have built a small school house in every village represented by the crowd.

This was the first sally forth of *The Telugu Mission band.*

During the months of March, April and May, our daily Bible lessons were in Acts. How they seemed to come in just in the time we needed missionary wisdom for a missionary church. We found those lessons a great inspiration to missionary zeal.

On April 17th. We wrote as follows: "Oh God, my heart is fixed. I will sing and give praise" Psl. 108. 1. Another entire week is gone without a pice of money. This trial is unexampled in our history. Yet the past week brought a M. O. for Rs. 12 another gift prompted by the Spirit, a proof of God's continued favor though he trieth us. We stand due to-day nearly Rs. 200. Our cattle and furniture would pay this twice but have we erred in allowing this much to accumulate? We buy

no more till money comes. To night I trust God to put us on our feet—financially and help us print our *Third Report.* Yesterday my soul was weighed down under our present circumstances. I took my testament in hand and spent a while alone in the woods this morning. I was alone with God. I fixed my thought on John 15, 7 and the Holy Spirit helped me to comply with the conditions with my whole heart and I found it then easy to accept the remainder of the verse in a literal sense. I asked God in holy confidence to prompt *this day* all the means required to adjust our accounts and print our *Third Report.* All day my heart has been trusting and assurance echoes in my soul *it shall be done.* I believe relief is near at hand."

April 24, 82 I still had to say. "The cloud is not yet risen. Not a rupee of money, yet small and occasional contributions are certain evidences of God's good will to us. We are mightily impressed that God is trying to teach us something. What, we are not sure. If I look within I must confess I deserve wrath only. I do give myself wholly up to God to be taught and led of him. I want to learn God's lesson early. Our expenses this month are reduced fully Rs. 30 from last month. Our present in debtedness amounts to Rs. 200. Day by day we have had food and health. One night a cheeta or panther came and carried away our fine billy goat going within 20 feet of our door as he carried away his pray.

But the Lord was *our* keeper. We are led to cry out much for Busaba—she continues to fail and unless the Lord raise her up she cannot live much longer. Our hearts were likewise exercised to pray for the healing of Lambkin Walker, who seems hopelessly afflicted with curvature of the spine, I do believe the Lord can heal both these little ones.

Yesterday our jowaree ran out, utterly. All the children fared on dhall one meal, and to-day dhall alone affords them their diet—while we have sent again to see if any money has come. An unusual spirit of sobriety and prayer has rested on us all for some days. At night our bands were good. The testimony was bright and spontaneous. We are glad to say, not more than 4 of our baptized children need now be called on to testify.—Their testimony is becoming more and more bright as the Scripture learned lightens their understanding. Their experience is not deep. Yet it is wonderful when we remember the former heathen estate of these little ones.

Yesterday a number of Mahometans camped near us and spent the day in trying to lead our children away. They particularly desired to get some of the girls. Few will be so obtuse as not to know their hellish purpose. It was Sabbath day, yet 12 boys and 12 girls were lured to the camp of their enemies. Satan came near succeeding in this high-handed game on the Sabbath. But God defeated him, glory to his name! No chil-

dren were lured away. One boy however got punished for his yielding to the tempting offer these enemies of God made. We punished him on the Sabbath. It had never been our custom to punish on Sunday. But we are fully persuaded that we have lost several children deferring punishment till the Sabbath was over. While we were waiting, Satan ran them away. Others were punished later as their cases merited. The general feeling commended the sentences, and shame covered the misled children. In spite of all this storm, we had a heart warming evening service. Among other mercies of this sabbath was a new milch cow, meeting one of our deepest wants at the time."

May 1st 1882. "Still another moneyless week comparatively. We did receive a hundee for Rs. 42-8-0 but we could hardly see where it had all gone the next day. The accounts of the month show that 71 of us have lived 30 days on Rs. 66 or a little over three fifths of an anna per head per day. We have had no rice, no grain, a little dhall, a considerably reduced supply of jaggery but plenty of good white jowaree and chatney. The reductions for the month were more than Rs. 50 or one rupee per day. Yet with all our reductions our supplies cause our arrears to increase. We stand to-day due merchants and children Rs. 217. This trial has become more and more unexampled yet we have endured till now in good cheer. Our health has never been

better nor have we felt more like working for the masters. The good Lord hath only been trying to test us for our own good."

It is strange indeed that in things concerning our highest interests we need to be so often stirred up in mind. This trial of which we have given notes heretofore was a gentle reminder from God to bring our souls down to the due feeling, interest and responsibility in our work. We had need of being brought to a momentary faith concerning all our spiritual and temporal needs.

We saw the lesson God was trying to teach us, and began to praise God for the mercy of the trial about the 1st of May.

All during the month of May this trial lasted and we somehow did not feel like entering aught in the Diary. So merciful was the Lord, he made us to praise him every day. Bless his name!

May, 31-82. It would be untrue to say that there has been nothing of note in this entire month. In the work the experiences have been of the ordinary sort. But financially, we have passed victoriously through the most unexampled trial of our faith in our history. We however, reach the end of the month as happy as shouting Methodists. Our trial began about March 1st and lasted 87 days, *i. e.*, to the 27th of May, when we hea

of the receipt for us $100 equal to Rs. 280 from Rev. Mc'Illwain of America, kindly forwarded by Dr. Reid, Secretary of the M. E. Missionary Society, and Rs. 25 from "J. V." through the *Bombay Guardian* and a few other items, making a total of Rs. 325. This gracious shower clears away every pice we owe to June 1st, and leaves us something in hand. Now we remembered that on the 17th of April we asked God to, *that day*, order us by whom or in whatever way he choose for *all our needs*. One month and ten days later we received this shower of Rs. 325. We do not know exactly, but we believe on the very day we pleaded with God and received such a gracious assurance that all was well, April 17th, that very day, God moved Bro. M'cIllwain in America, a perfect stranger to us and utterly ignorant of our need, to send us the $100. Forty days is about the usual time from the date of our home letters till we get them in Pramoor. How shall we praise God for his wondrous love. We have often said we preferred being tried to being in debt. All these faith trials intensify that conviction. At the time this money came we were in arrears over Rs. 250, but this was more than covered by our cattle and organ, which we more than once asked our merchant to take as security for his money. He refused and said he was in no alarm about his money. To some it may seem like a dreadful policy into pursue, to expose ourselves continually to want and

convenience. But this conception of the policy is unknown to faith workers. Those who are led to enter the Master's vineyard on this financial policy, do so with an assurance from heaven as definite as Jesus gave his disciples: "The laborer is worthy of his hire," and "I am with you always," that he will receive all he needs, as he needs it, and in the way and time deemed best to an all-wise God.

During the first 21 days of this trial we felt its severity the most. Patiently we walked with abounding assurance that deliverance was at hand, though we knew not when or how. Thus were we tested and watched as did the children of Israel "by the pillar cloud," daily. How did we examine ourselves under the discipline of our God? Being assured that all of all that we needed the trial, *we prized that trial and labored to ascertain God's good pleasure in the trial.* We were sure the Lord was trying to teach us something. The devil set himself to oppose us at both these points. Have we had our battle? Many times did I betake myself with my Bible to a lonely place in the woods that abounded about us and there alone with God, review my call to this work and country—and as well as the wonderful experiences and providences of the past three years of faith work—nor closing till the Scripture basis for our trust for all things was again well examined. The result every time was victory to our faith and defeat to the "accuser of

the brethren." We had much experience of this sort in March. We found each time, stronger ground for firm unfaltering trust in God; therefore we kept still [did not appeal to man] to see the salvation of God." God little by little let light in upon us to why we needed this trial. All during these 87 days of trial every few days a small contribution would come in, an earnest of the fact that we were remembered on high.

We further reduced our expenses to a minimum figure, and intended to go hungry rather than purchase on credit, but God put it into the heart of a heathen bunyah to give us our grain and take his money when we could give it. At one time when we owed him Rs. 80 we paid Rs. 20, and later when we owed Rs. 100, we were able to pay Rs. 50, and when the trial ended we owed him Rs. 140, for which however he never troubled us. Our servants, the dhoby and cook, saw our strait and forewent the prompt payment of their wages as did also the children, who work for pay, till the amount equaled Rs. 100. Our ordinary expenses for these three months would have been about Rs. 500. But the actual total of all our expenditures was a little over Rs. 400, from if we deduct the amount of servant hire and sundry other expenses we have Rs. 250, representing the actual food money for 71 souls for 87 days or about 2/3 of an anna per day per head or in American money 1 cent 8 2/3 mills per head per day. Yet on this apparently

impossible figure we had the ordinary food of the villagers around us and not one of us suffered either inconvenience or ill health in the least from it. Human stomachs after all do not differ so much, if the color of the skin does. The native orphans had good jowarree and chutney, and all the rest of us, except Sister Ward, who for the babie's sake ate rice, had jowarree and doll. We were mutually happy throughout this trial. The children made no complaint except that we did not eat such food as we should do. Our three months economy was worth about Rs. 100, in cash, an inestimable blessing spiritually and a good deal of added wisdom and courage with faith. We never knew whether the devil ever had any such conversation with God over our case as he did in the case of Job. Praise God for all the past and future. We depict faithfully our experience here, lest any should see only the romantic in *faith life*. We make our record humbly for the "*Glory of God.*"

We think we know well why God thus tried us. 1. During the whole of the *third year*, we actually never had once to pray before we got the next meal of food. We always had plenty of money in our treasury. Trials we had but not because our treasury was empty. In the midst of such financial prosperity we confess we almost unconsciously lost the spirit of *instant prayer* for "*daily bread*," as well as grace, which we had before so long maintained when we had to plead for every want.

The Lord has shown us this in great mercy and tenderness, suffering us not in the least to be confounded before the heathen. Now both we and the children find ourselves looking up to God in prayers of expectant faith as not for a whole year. 2. Achans are as detrimental to the work of God now as in Joshua's day. During the latter days the Lord discovered to us a sabbath-breaking intrigue among a few of the children into which finally more than a dozen fell, and also another similar trick of the devil, by which he had successfully stolen the "pearl of greatest price" from the hearts of some of the believing children. We saw clearly for some time that there was something wrong in some of the testimonies given in the band meetings, but could not for some time unden the devil who wrought the mischief. But God by the Holy Spirit so burdened the guilty that confession was made t the glory of God. The Achans were all converted and divine harmony was upon us one week before the trial ended. We are fully persuaded that God will help us to keep our camp pure even by trials. Oh how many churches languish and pine spiritually! But alas, if the Achan is known there is so little disposition to get him converted, or killed. Let a church or mission harbor Achans and the curse of God rests upon it as certainly as on the Army of Israel. Bro. Davis, Sister O'Leary and Freer were not with us in these days to enjoy this trial so precious to

our souls. They were however praying with us for they knew something of the trial.

We said: "though he slay me I will trust in him." But there is as little prospect of being slain as Job had as long as we do the will of God perfectly.

During the days of this trial all our ordinary school and other work went on with more than ordinary success. Early in June we had to note the contribution of two more Sunday schools to our work. Richmond Town, Bangalore Rs. 16, and Bellary Rs. 15. Our *Third Report* was in press and promised us by July 1st. About this time Bro. Gladwin made over to us Rs. 50 for the printing of Telugu tracts. Bless the Lord for this, for from this we got the idea of a *Telugu Mission Tract Fund.*

June 23, 82. We wrote "It seems but yesterday since June began. "So help us to number our days that we may apply our hearts unto wisdom." Money comes in as of old. Rs. 15 from Halsted Street Sunday School of Chicago by Bro. Aitken, Rs. 9 from J. H., Rs. 20, from another friend, and Rs 20 from J. S., Rs. 10, from S. B., Rs. 20, from another friend, Rs. 20 from Chadarghat M. E. C. Heavy rains have cooled the atmosphere and moistened the ground. So look which way you will, you see the villagers ploughing diligently.

August 8th 1882. For 40 days we made no entry in our diary. On the 8th August therefore we wrote: "We are truly ashamed that for long a period we have made no record of the loving kindness of our God toward and with us." At the beginning of July we were a little in arrears. Our receipts for July were Rs. 290 and our outlay about Rs. 300. We make a note here for the benefit of a few friends who thought we could not get on without Bro. Davis: that for seven months Bro. Davis has contributed to our work but Rs. 140 as against six times as much in the previous seven months. For four and a half months he has given nothing and yet we lack no good thing. How hard it is for some of our friend to believe our work is of God and that he will take care of it!

At this time we looked back and saw that in five months we had received over Rs. 1100. This was less than we were usually getting in this time, but it was far beyond all our deserts. We needed all the trials that came and in these months the Lord gave us much more than money. Early in June, Sister Ruth Freer from Perambore arrived in Pramoor, and took up her work in the "Christian Home." She wrote in our diary as follows some days after she took up her work among us."

I heard the word of the Lord saying, 'whom shall I send and who will go for use to-day.' Then said I:

'here am I send me' Isa. vi. 8. For a whole year after I was brought into the clear light of God's love and had consecrated myself to the Lord and his work I was longing to be out in his vineyard. The dear Lord made me feel the burden of souls. The wonderful way in which he rescued me as a brand from the burning made me more anxious to tell others that they may share a like blessing. Although I was doing a little, a very little for my dear master in Perambore, yet I longed to be out. The thought often impressed me that I had to witness for my Savior among the heathen, and now, glory to his name! he called me right out among them when he called me here. I received my call to this work in March. I was written to by Bro. Moore who had known me some little time. He wished to know if I was willing to follow the leadings of the Lord in a "faith mission" to work for his glory. I felt this was a direct call from God though it came through a man. How gladly did my heart respond 'Here am I send me!' How wonderfully did the Lord clear away all the obstacles, make every crooked path straight, and lead me into the Telugu Mission! Ever since I came to this delightful place, June 6-82, my soul has grown stronger and my faith firmer in him who doeth all things well. Well may I say with the Psalmist "the lines have fallen to me in pleasant places." All I desire is to be faithful. The work here delights my heart; for truly the Lord is in this place. I felt this

when I first put my foot in Pramoor. My heart burns with love for these dear children, black or white ; for our souls are all alike, and the Lord is no respecter of persons. Glory to his name. I feel that the Lord has a great blessing in store for us. These children are to be witnesses for him and they will come rejoicing bringing sheaves. This is the Master's work and therefore must prosper. Bless the Lord O my soul and all that is within me bless his holy name ! "

RUTH C. FREER.

July 23rd. Brother D. O. Ernsberger reached Pramoor from America in answer to many prayers for a missionary for the Canarese thousands in the Western Nizam's dominions, to whom as yet no one has gone to preach peace through Jesus Christ. Not daily, but more or less constantly, since August '78 we have been praying for that field. Here is the answer fresh from God in a missionary for the field. In due time Bro. Ernsberger made the following entry in our diary :—

" Soon after the Lord called me to preach the gospel, the question came up for my decision. Are you willing to go as a missionary to any field at any time the God shall call you ?" As a fully surrendered soul I said, " Yes Lord where thou shalt open the way and say go, gladly will I obey." I went from Ohio, U. S. A. to Indiana to fill an appointment for eight months in 1881

and 1882, on Anderson Circuit, North Indiana Conference, as a supply. The Conference convened April 5, 82, Being recommended and having past my examination I was admitted on trial. On the second day of the Conference, William Taylor arrived with a large box of his books. The following day at 4 p.m. he preached, after which he sold his box of books. He had said nothing about missionaries yet, *i. e.*, that he wanted any. The next day he lectured on his principles of missionary work. Still he said nothing about wanting men, neither had I any thought of going since there was no opening. That night, after an anniversary of some kind, Bro. Taylor was asked to speak. He spoke on the subject nearest his heart the salvation of the heathen, but turned round to sit down without saying anything of wanting men. Just then a good D. D., sitting near behind him, plucked his coattail and asked him to tell something of the dangers connected with missionary work. He turned round saying at the same time, that except one time when two men drew their guns on him, the greatest danger he had found was that of eating too much. He then went on to say that in some of the fields in which his missionaries were labouring, there were some wild animals, such as tigers, panthers, and the like, and that they were all fat. Then, he said, that the money had been raised in India and sent him for the passage of a man to found a mission in a district of that country, containing half a million souls, and that the man

who undertook the work must be willing to "rough it," living in the jungle among these fat tigers and panthers. He closed by saying to the Conference that if they had such a man, to send him on. The congregation was dismissed but I remained in my seat. The promise I had made to the Lord, came to my mind, 'Here is an opportunity, a way opened, now will you go or not.' This question had to be settled right there. Those last words of Jesus came to me. 'Go preach to every creature.' So I went forward to where Bro. Taylor was and offered myself. Having consulted my P. E., he decided to take me. This was about the 8th of April. On the 15th of May I bade my father farewell and started for "India's coral strand." After a prosperous journey of a little more than two months, I arrived at Pramoor. Here I found Bro. and Sister Ward, Sisters O'Leary and Freer, busy and happy in the work. I received a warm welcome from all. Praise God for his providence and care in thus bringing and settling me down in the midst of the heathen. Again I say, Praise the Lord!

D. O. Ernsberger.

Surely no five months of our history ever gave us such bounties as these.

July was a month of painful affliction to many among us. "Indian sore eyes!" Every boy and girl in the "Christian Home" had them; then Wesley Asbury and

William Taylor ; then their mother and father, and later most of the native children and Sister O'Leary.

In the latter days of the month, Bro. Marratt and wife made us a visit. They were with us and Bro. M. preached to the children.

We had not yet felt so flush as to resume rice eating. We noted in the diary about this time : "Our table has seen but little rice for 4½ months. Our saving all around among ourselves and the children has been about Rs. 80 and we are not one of us a whit the worse therefore.

Rama, one of our smallest boys, is one of the greatest marvels we have ever seen. Hardly half the age of some of the others, he stands with the brightest and is one of the best assistant teachers. He surprises us more and more. He is converted and will doubtless make a bright Christian man. He is to be Bro. Ernsberger's Canarese teacher. After Sister O'Leary's return to us in June, she being free, began work in the village. She holds meetings every day with the women in one and another of their houses and thus does unmixed gospel work among these people without buying her way in by sewing, knitting, teaching, &c., &c.

When Bro. Marrett was with us he assured us of his hopes to get us land. He directed us to inspect a village called Sawdārum, about four miles away. Bro. Erns-

berger and myself walked over and were pleased indeed with it; and we wondered indeed if God would of a truth give us that beautiful place. But, alas, after months of waiting, watching and praying, it was clear we could not get it. Here fell another hope. Yet faith claimed a foothold among these people for Christ's sake, and where it should be we still waited upon God to know.

Everything was against doing much diary work in August. But financially, we were again being tried. We have already noted that we were somewhat in arrears August first, and the arrearage swelled all the month. Sept. 2nd, 82 we wrote: "Our expenses cannot well be less than we have made them, yet our income has failed to meet the outlay during the last two months. We are now over Rs. 200 in arrears. We are by no means without hope on God. He has commanded us to take no thought concerning bread, raiment or house, and to toil in his vineyard. This we do and leave all the rest with him, who sends us in his service. But our experience has brought us to a good deal of heart-searching that we might ascertain our own condition and the will of the Lord. We are sure he is trying to teach us something again. We pray; "Show us thy way, O Lord, at any cost."

During the months of July and August, our daily lessons were in the two letters to the Corinthians. In

school, bands, daily meetings and Sunday services we were richly blessed and encouraged.

Sore eyes caused some little interruption of school work. Heavy rains gave every promise of heavy crops, 4 of our boys, who had cleared a piece of land and were cultivating it, were exceedingly rejoiced at the prospects they had for a good crop of jowarree, coraril, coolty and dhall.

We, in these days, with Sister O'Leary's copying help, arranged three Telugu tracts wholly in Scripture language, entitled 1. "Who is Jesus and come to Jesus." 2. "God." 3. "Holy Spirit." These were later printed [5,000 copies]

Bro. Ensberger was housed in a hut 12 by 14 ft. put up by the boys and myself, [illegible] plastered by the girls, costing, if it had been paid for, [illegible] one rupee, as we built it for nothing, but [illegible] for him to stand up in. He takes [illegible] good part and seems happy in the humblest house he ever lived in. He seems to be a man God has prepared and called to be a faith missionary of a radical, faithful stamp. His plan is to stay with us about a year and study Canarese, and then with half a dozen of our orphan boys and girls, go to open his Canarese mission.

We are filled with thankfulness that God has sent just such a man for this work. Praise his name.

August 24 '82. Bro. Frank J. Blewitt arrived in our camp on Bro. Davis' horse, with fiddle, banjo, and a few other traps. In the last days of June, Bro. Blewitt, a local preacher on Lahore circuit, Allahabad district, wrote us offering himself for our mission on our principles. We replied and proceeded to make some inquiries concerning him, thinking if all was well to order him forward later. Bro. Blewitt, feeling that his call to work among the heathen an unmistakeable one, and that the best way to satisfy us was to put *himself* under inspection, set out from Lahore at his own expense and travelled 2,000 miles to reach us. He was with us a full week before my afflicted eyes could behold his face. But we trust we shall ever have cause to thank God for Bro. Blewitt's coming to us. He has rare talents by way of playing and singing for native work. He came at a time when we needed such a man. He has zeal and sympathy with the most aggressive work. We therefore joyfully received him into our number. His knowledge of Hindustani makes him of immediate use. He quickly cleansed and repitched Bro. Davis' old tent and was happy at once. He made up our force to an even half dozen missionaries.

Mrs. Drynon, a missionary lady of Ajmere, again remembered us with one rupee in stamps about Sept. 1st, '82. She has often sent us money in small amounts; reads the *Watchman*; enjoys the blessing of holiness, and

is deeply interested in our work. Early in September our Third Report went forth to be read with "mingled feelings" by many. A North India Methodist preacher opened fire on us in the "*Indian Witness.*" He sorely objected to our styling ourselves a "*Faith Mission.*" He was not the first critic. Whatever others may say, we shall follow the Lord. Our line of work and life must ever be a very humble one like that portrayed in the New Testament. The good Lord will lead, keep us from serious error, sin, self, and shame, and make us mighty through himself for the accomplishment of a great work among the heathen. Bro. Blewitt's first entry in our diary was as follows :—

"Woe is me if I preach not the gospel," i. Cor. ix. 16. Ever since my conversion in 1874 I have had an unquestionable conviction that I must preach the gospel of Jesus Christ. I have to confess with intense regret that notwithstanding that the above is the truth, I have to look on some very dark periods of my life in which I quenched the blessed Spirit and was altogether unfaithful to him who did and was doing so much for me ; and was calling me to so noble a cause and work.

It was not however till Dec. 31, 1881, the dear Lord in his mercy and goodness having showed me I *must* quit friendship with *the world and self* and follow him that I was enabled to do so by his grace ; and this day I am a monument of his grace and saving power. Glory to

Jesus. In the early part of this year I attended Camp-meeting at Futtehpur, near Allahabad, where the Lord blessed me beyond any thing I had ever experienced. It was there the Spirit whispered again to me in tones of love, "Have you no souls to save?" I felt ashamed to face the sad fact that up to that time I had not given much thought to my fellow creatures and the awful condition of their immortal and precious souls. But the time had come. I must act. No more evading the question. I clearly saw my work was among the natives of India. Glory to God for it.

On my return to Lahore where I was in charge of the Lawrence School, I procrastinated no more, but struck out, though I must confess with some fear, trembling and misgivings of my ability as in the case of Jeremiah, (Jer. 1-6.) into Hindustani work.

"How ready is the man to go,
Whom Lord hath never sent,
How timorous, difficient and slow,
God's chosen instrument."

The more I labored the more my desire to go on. I acquired soon a very great love for the work and I felt nothing in this world could satisfy me better. In June last the Holy Spirit showed me clearly I should give up secular employ and give myself wholly to my Master's work. I communicated my convictions or leadings to

my Pastor, Bro. Shaw. He advised me to go to "Bro Ward's Faith Mission." I at once wrote Bro. Ward was ready to join him on a moment's notice. Fiftee days past I had no reply, I then determined to throw in my lot with Christ and work independently of an earthly help, except the companionship of a nativ Christian who volunteered to accompany me in th "*faith work*" I had planned. I was to trust in th dear Master's promises. Even so hath he ordained tha they which preach the gospel should live of the gospe (i. Cor. ix. 14), and "Lo, I am with you alway, eve unto the end of the world" (Matt. 28, 20 ; Rom. 8. 3 32). I closed school and sold off nearly all my earthl goods, and made ready for a move. I and my nativ Christian friend had decided to work in the Dalhousi hills in the summer months and in the Gurdaspur di trict for the winter as our life work for Jesus. We de cided to set out July 6-82. July 3rd a letter came fro Bro. Ward. He asked me a few questions instead o saying, "Come on" as I had expected and longed fo I answered all the queries and left the result with th Lord. Divine Providence frustrated my plans to s out on the 6th. My brother-in-law wrote me a lett which called me away from Lahore that very day t Sealkote. God enabled me to say amen to this bitte disappointment. But it was the Lord's doing. I those days of my stay in Sealkote the Lord reversed th current of my feelings and schemes, and on July 31-8

I set out from Lahore for Brother Ward's "Faith Mission." As I travelled I prayed the Lord to keep me from mistakes and to stay my progress on the way if I was not needed in the Deccan. At Neemuch, Bombay and Chadarghat I was pressed to go no further but settle down and work among Christian brethren. But God so guided that I could not do other than go straight forward without turning either to the right or left, till I reached this my village home, August 24-82, where I met a hearty welcome, and soon felt at home with all and everything. How I do rejoice and praise my dear Redeemer who so wonderfully and graciously called me to this particular branch of his work, to be an envoy for Christ to this benighted people."

FRANK J. BLEWITT.

September 4-82 was a day of fasting and prayer. We felt that the spiritual and temporal wants of our souls and bodies required it. The fasting was left optional with each one, missionary or orphan. A goodly number passed the entire day till after the evening service without food It was a day of very great grace ; a day of much prayer among all the children and ourselves. We were led to think seriously that the lives of our converted boys and girls was not an unimportant element in our success or defeat. They bear the name of Christ. If they displease God by their walk they may thwart our

faith on their behalf. Temporally we had to pray for Rs. 225 arrears in accounts, and a present need of Rs 75 for blankets and clothing for the children. Some o us were greatly uplifted in faith : some had great revela tions of heart needs. All were blessed.

God tried us right on to the 14th of Oct. when Go rolled away the cloud, and let in the full blaze of hi glory upon our souls. To show how we conducted our selves under this trial and how God delivered us we wi quote Bro. Ernsberger's entry in the diary.

"Oct. 16-82. Knowing this that the trying of you faith worketh patience." This year beginning wit March has been one of exceptional trial as to our "dail bread." But especially has this been the case since July when we were square with all men. Since that tim small amounts have come in from time to time, an earn est of what was to follow, an evidence conclusive to u that "the eyes of the Lord are upon the righteous an his ears are open unto their cry." The amounts receive however have been inadequate to meet our necessary ex penses. The grain merchant said he did not want hi money for months yet, and when small amounts of m ney came to hand, he did not ask for them, but continue to aver he did not want his money yet. As we hav some personal property, we urged him to take our bull cows, calves, goats, cart, and other effects as security fo

what we owed him ; he however would not take aught of these. As the trial waxed hotter and hotter it brought us to our knees in unusual heartsearching and supplication. As already noted, we observed, Sept. 4th, as a day of fasting and prayer. Beside ourselves about 30 of the children joined in this soul humiliation before God. We were all greatly benefitted by this day's supplication and waiting. The chief object before us was to examine ourselves to see if there was "any wicked way in us," for we knew that "if we regard iniquity in our hearts the Lord will not hear us." Our great concern is ever, not bread, but our spiritual condition as individuals and as a whole. We are sure if our ways please the Lord we can claim all the "precious promises" as our own, for the "exceeding great and precious promises" are to those "who have escaped the corruption that is in the world through lust." *We were assured that the Lord of all the earth would do all things well, and would in his own good time and in his own way supply all our need* "according to the riches of his glory by Christ Jesus." September was soon gone, but our tender and loving Father saw it good to test us still farther, by withholding supplies except a few small tokens of his favour, which showed us he was not altogether displeased with us. October came finding our eyes unto the Lord, as they perhaps had never been before. We did not know how he would deliver us, but we had the assurance in our hearts that

deliverance would come. Eight more days past and we were not yet delivered. We could all say however "Praise ye the Lord." We did not complain for from past experience we had learned that the trial of our faith is "precious." The word declared the same as well; and while we were praying for deliverance we could just as earnestly and sincerely pray that if it would glorify his blessed name more to withhold deliverance a while longer that he would do so, giving us grace to bear the trial of his love. On the evening of the 8th inst. at our social meeting we discussed the possibility of cutting down our table expenses. We could see no way to reduce the diet of the children farther, without cutting down the quantity, which we did not feel like doing. Up to this time we had been indulging in a few things we mutually agreed we could dispense with. One suggested the wheat, another the rice, another jogery, another the oil, which it is our custom to use instead of ghee in cooking, being equally good and much cheaper; another the milk &c, till we had made a reduction of about Rs. 7 per week on our table. This left us jowarre with vegetable curry, the vegetables being furnished us by the children. We say jowarree was left us. But for several days the children lived on the Indian corn raised in our boys' field. When our jowarree ran out we all took to this diet as we had decided to buy nothing more without paying for it except under the most urgent necessity. On this Indian corn we all lived well for a week, and we

were more thankful for this than we had been in other days for "sumptuous living." A very little food seasoned with grace and a healthy appetite is much to be preferred to luxuries without these. Praise God! Life does not consist in the abundance of the things that a man hath, neither are *we* to live "by bread alone but by every word that proceedeth of the mouth of God." We have learned that our real temporal wants are few in this life and easily supplied. Glory to God for the lesson. On the 14th of October sister O'Leary returned from Hyderabad. It pleased the Lord to send us deliverance by her to the amount of more than Rs. 500 in various shapes and from various sources. A friend, Rs. 100; A. C. D., Rs. 25; H. Longbridge, Rs. 7; C. O. L., Rs. 20; Wm. Taylor, Rs. 7-8-0; J. N., Rs. 5; W. J. G., Rs. 10; Mr. Freer in books, Rs. 35; A. L., Eye-Salve, Rs. 8; Ellichpur parcel, Rs. 15; Magic Lantern from W. B. O. and wife, Rs. 75, clothing Rs. 10, a parcel Rs. 20; A. D. Rs. 10; corn Rs. 15, and the promise of Rs. 300 following by post which Bro. Davis had without consulting us borrowed. He did it however on the strength of an expectation that we would take up a contract of road work which Bro. Marrett had some time previous to this offered us for the employment of the boys and girls. As it came without our asking it in any way through Bro. Davis, we received it as from the Lord with grateful hearts.

The Monday previous to this had been a day of fasting and prayer, so we thought it fit and proper that the day after this remarkable deliverance should be observed as a day of thanksgiving and praise. Accordingly the children were called together early with hearts tuned to the praise of our great deliverer. Prayer and praise meetings were the order of the day among us and among the children and right heartily could we engage in them, with all the recent wonderful dealings of the Lord vividly before us. We seemed as if eating bread from the very hand of our faithful Father. "Truly the righteous cry and the Lord heareth and delivereth them out of their troubles. Praise the Lord."

D. O. Ernsberger.

Still suffering severely with my eyes. I went into Hyderabad during the month of October to get away from books, letters, &c, &c, and give my poor, three months afflicted eyes, a chance to get well. I have not strong eyes having had inflamation of the eyes severely some 14 years ago. I at times, feared the end of this eye affliction. But the Lord heard my prayer, and gave me my eyes again. While at Hyderabad I was also to settle about the contract work. For nearly four years we had been endeavoring to get land for an orphan farm, but every effort was ineffectual. We found ourselves fully proscribed and could not get an entrance any where. If any wonder how we hold a place at all here, we may

say by divine favor, and the boldness and tenaciousness of our faith. Believing God called us here to these people, we have held on. When one place had to be vacated, God has shown us friends who have harbored us a village longer. Thus we have held our position in the district. We now after some months' consideration, decided to take a contract of wood work, and thus employ the children, at least half of each year till we should be able to secure land.

We secured the contract of reconstructing five miles of road near Lingumpully, Nizam's State Railway less than 20 miles from Hyderabad. After settling all the details of this contract I returned to Pramoor.

Nov. 5-82 was another day of note among us. Bro. Ernsberger baptized one boy and two girls who had given good evidence of conversion. This made 48 orphans baptized by us, beside the 2 baptized in Bellary. Busaka dear girl, after suffering for months, pined away and died, Oct. 8th at Brother Marett's, in Chadarghat. She was a good girl and had given her heart to Jesus. She is doubtless in heaven to-day. We often asked God for her restoration but he did not hear to answer. Three others had fallen away completely. We this night added to the remaining 46, the first fruits of our "Christian Home," Alice Thompson, Harry Hall, and Henry Hayden, who for months had given clear testimony to salvation, both by word and life. We closed our service

with the Lord's supper. Fifty six of us partook to the exceeding comfort of our souls that night in the open air, beneath the shade of the tamarind tree. *Our tabernacle* not made with hands, deserves special mention. Just near our door stand two very large tamarind trees of the Lord's planting. Beneath the shade of one we cleared a little spot and spread it will clean sand. Here for two years we worshipped, held our bands, school and other meetings. Even in the rainy season we have seldom been prevented our services or daily prayers here. Frequently damp ground has made us Presbyterians enough to stand during prayer.

Though we have made mention of the *Watchman* but few times in this report, yet month by month it has been an indespensible adjunct to our work. Through it we give our testimony to hundreds in this country and in America every month, and many are stirred up to pray for, and aid in God's work among the heathen of India. We are left no room to doubt that the *Watchman* is doing a great and good work in India. On the 4th of November we received a letter from one who has made almost every mission and good cause in India debtor to his Christian beneficence, offering to place at our disposal Rs. 120 per month for each month of 1884, to be used in aiding such men as are purely and wholly engaged in native work. How we blessed the Lord for this. We meant to use this to help other workers not of our faith

mission band, as for this very purpose we had been praying for money. Here was the answer.

We must note another answer to *very much* praying. I had assumed Rs. 500 of the Bellary Church debt; and now by the generosity of a "friend of God" we are able to pay it off to the last pie. We found it harder work to get money for this bad debt in answer to prayer than for any other purpose ever demanded in our life. But bless the Lord, for the relief and experience. We need no more experience in the church-debt-making-line this side of glory. We are fully persuaded God does not want his tabernacles built with borrowed money. *Free will offerings* built the one he gave Moses plans for. It is a very bad way to trust God to go into debt for a church. Just after the closing up of this Bellary church debt experience, "Mullen's life of Trust" came into our hands, and faith to trust God implicitly for all things and always was wonderfully confirmed.

6 MONTHS IN TWO DETACHMENTS.

It was decided that Bro. Ernsberger and I with 40 boys and girls should go to Lingumpully to carry out the contract work. Our plan was to walk the way in by easy stages of about 15 miles per day, and get through

to Lingumpully in 6 days. Accordingly, with one bandy for necessary luggage and the faint and weary, about mid-day, Nov. 6th, we set out, leaving Bro. Blewitt, sisters Ward, O'Leary, and Freer in Pramoor to look after the remainder of the orphans and other work.

It is fit here to make a remark concerning the trial of our faith which came in August, September and October. We have found in every instance in our history, when God has tried us, he has had an object. Either some thing had to be straightened out, or he had some important lesson to teach us. But this last trial comes nearest puzzling us of any thing up to this date. When the trial ended we could see nothing the Lord had in this way unearthed among us. Nor did we discover any wealthy mine of revelation for future action. But now that over one year and a half have passed, we can see some things for which we praise the wisdom and love of Lord in that trial.

1. Sister Freer, Bro. Ernsberger, and Bro. Blewitt all now testify to a clear conviction that they each needed that faith trial to develop their faith in God. Coming as they did, it would have been very easy to have leaned on the mission or its head, instead of on the Lord. They had no experience worth mentioning in the life of trusting God for all things. God gave them a genuine taste of its reality in the first months of

their work with us. They knew after it where to lean.

2. We fully believe God took this way of getting us out into the contract or expediting our getting out, instead of waiting on longer for land. For by this contract work Bro. Ernsberger and myself got our names into Government books to an extent that will forever make it difficult for authorities to get us out of the Dominions or to interfere with us in them. For being recognized by the Government as business men, gave us too good a right to stay to admit of the thought of its being necessary to go out unless of our choice. Other than this we have gathered no particular light from that last trial. But every one among us was abundantly blessed in soul. Under date of Nov. 15, we find an entry that gives a little light on the occasion of the separation of workers and orphans on that 7th of Nov. '82.

"The dear children started off buoyantly and happy for their long walk, but not without much feeling at the thought of leaving so many of us, and their Pramoor for so long a time. The little Telugu mission twins came in for their share of farewells, as one and another of the children desired the privilege of taking each of them in their arms once more before they went away—"E. M. Ward."

Bro. E. and myself walked on slowly, and reached Secunderabad easily on Friday, eve the 11th. At Sid-

Jagett as we went we received a letter with a Rs. 50 cheque in it from Roy Bareilly sender's name not decipherable. We blessed God for it. At Father Wales' place in Bolarum we were entirely out of money. We asked Father Wales to advance us something on the cheque. He declined to do this but gave us Rs. 25 for the Lord's work Praise to God came up from the bottom of our hearts. Bro. Loughridge of the Baptist Mission, housed us all for the night. He spoke to the children a few words which they appreciated. The following day all the children with myself took train for Lingumpully and slept that night in the verandah of, and in front of Bro. Marrett's Bungalow, and occupied a shed as well. The following day we took up our camp on the bund of a small tank a little way off, where we spent our first week in Lingumpully, as all arrangements about work were not yet complete and our tents were not yet erected. We had sent in our tender for the work but it had not returned sanctioned, we know not why. Bro. Marrett however in advance of sanction set us to work. So we did not mind the official delay except that there was a chance of our being stopped any day by being told we could not have the work. It however transpired that God wished us to have the highest sanction of the Nizam's Government to the liberty to do this work. The proper authorities for sanctioning our tender for the work were somewhat afraid lest the fact that we were the so long prescribed mis-

sionaries turning up in a new place should bring down on them the Nizam's displeasure. So instead of sanctioning the tender and returning it, it was passed on to the Government for information as to whether the Government had any objection to our entertainment as contractors. We had misgivings when we heard where our tender had gone as in it we had stated the fact that we were missionaries. We lefted up our heart to God, and pushed on. It was nearly two months before we heard anything of the decision of the Government authorities, though we were going on with the work all the while. Eventually the reply came that *Government cared nothing who did the work, so it was done.*

Here we praised God, again for we were now recognized by the higher authorities of the Government as missionary business men and that too in charge of the "Christian Orphanage." How wonderfully did the Lord thus strengthen our position in the Donimions. Henceforth shall any man ask who these men are we can say "*They are contractors* in the service of H. H. the Nizam's Government being regularly paid for their work from His Highness' exchequer. No land yet but light thus came to us as to the foothold God would surely give us some day. We therefore took *fresh* courage and continued our prayer for some permanent settlement in Yelgundel District. We saw no light yet as to getting one. But we fully believed God would give us one.

We found Lingumpully full of toddy shops. A small place as it was it was cursed with fully 30 liquor shops. I have noticed as we approach the vicinity of English stations the liquor curse abounds as does much other iniquity. Give us our jungle home for the safety of our orphans to any place near or in Hyderabad. We prayed earnestly, that God would preserve our children from this toddy curse while in Lingumpully. Bless God he did, never one fell by this *hell trap* in the six months we dwelt by them, passing them daily.

Sunday Nov. 26. I read almost the whole of the "Valley of Baca" by Jennie Smith. It is the most wonderful book I ever read. There *seems* nothing wonderful or pathetic about it, but to save my life I could not read with dry eyes. This book does not say so but I have learned that Jennie Smith was healed in 1876 of a most dreadful affliction of 16 years standing, and has since been an Evangelist and blessed in leading nearly 5,000 railway people to Christ. The account of her healing is given in "Baca to Beulah" a wonderful book also. Two such books of any kind I have never read. They lay fast hold on the tenderest place in my heart whenever I read. Why is it?

In the last days of November Bro. Blewitt's sister Mrs. Beck, sent us Rs. 14 for the *tract fund*. Praise God for this another token in the tract line.

Though we began work on the road Nov. 29, yet as many of the children suffered from colds and fever we did little work till after New Years. On the 17th Dec. we concluded to try some business for God and opened services in the village in the evening. Our plan was to take as many of the boys and girls as would volunteer and go to the village to sing, pray, testify, exhort, pray and come back singing. God much encouraged us, in these our first efforts at village or bazar work. But as we look back at them, those efforts were *feeble indeed*; yet we were blessed, as were the children. To Bro. Ernsberger is due the credit for precipitating this commencement. It was a thing meditated. But *when*? Bro. E. said, "why not now?" And, bless God, we began. We were anxious to see a band of workers developed from our orphans. This *little* village work most emphatically settled the *how* of that development. *Those workers must be developed in the work by our side; not in schools or clergy manufactories.*

A few extracts from the diary will serve to show how all fared in Pramoor. "It seems somewhat lovely to us who remain with so many gone away. Yet we have plenty to do, band work, study, and looking after those here. The little ones here have to work hard, but they do it cheerfully and fairly. We long to be "filled with all the fulness of God" that we may "glorify our father in heaven."

E. M. Ward.

"I am hampered somewhat at present in my labors amongst the heathen in these parts as they do not understand the Hindustani." "My heart goes out for these poor heathen about us with an intense desire for their salvation, and that I may tell them of my Savior. The Lord is helping me wonderfully in my Telugu studies. The boy's jowarree crop has been cut and brought in; the *til*, cut and stocked and somewhat damaged by some heavy rain. The coulty looks fine and gives promise of a heavy harvest. I called the other day on a Roman Catholic family near by us, hearing that a gentleman member of the family was ill. As I was taking leave of them after a cordial visit, I desired the privilege of a few words of prayer. I was told, to my utter surprise by the patient, that the priest had just recently visited them, and that he might get to hear of it. I felt very sick at heart, and returned home praying for them all."

F. J. Blewitt.

Dec. 7-82. Ebenezer. How quickly time passes on. The 28th of this month will make two years, and two months since I joined this mission. I wish I could say I have spent all this time profitably for my Master. During the last year, I have had some severe trials known to my Father alone; with them come severe temptations from the Evil one. On one occasion I gave way to the tempter, and lost my peace of mind. But

glory to God, he did not leave me long to be tormented. His sweet loving voice called me home again. I might have been saved all this trouble if I had just put my trust in the Lord, taking the matter to him in prayer *when* prompted by his spirit. Having failed in this, by my disobedience, I lost the blessing. I praise the Lord he does deliver me from the wiles of the devil. Thank the Lord, I am realizing his saving power every day. My soul is hungering and thirsting after my God. The children here with us are all doing well. The fellow-ship bands, meet regularly every week. Last week the experiences were very bright. Bro. Blewitt and I manage the meetings with the native orphans. In conclusion I must say to the glory of God, the work goes on fast here."

C. O'Leary.

"Dec. 12-82. The other day I could hardly make myself believe six months have passed since I came out here to work for my Master. I have never had a moment's regret, for my soul has been strengthened and my love for the Savior's work increased. Ever since I came here I have had the work of the "Christian Home." I have been blessed in it and the dear children have just wound themselves around my heart. They have made great improvement in their studies. I found Harry a little dull and stubborn at first; but since he has given his heart to Jesus, he has become a changed

boy. I do praise my Father for the spiritual condition of my children. Last Saturday I had such a sweet fellowship meeting with them all. My heart rejoices when I think of the glorious work that shall be done for our Savior by the children of this "Christian Home."

RUTH C. FREER.

"My hope is built on nothing less than Jesus' blood and righteousness." We have much reason to thank the Lord for putting it into the heart of Sister Osborne to send us her Magic Lantern all the way from Australia. It is just the thing a missionary to the heathen can make good use of. The illustrations greatly aid the poor heathen, with such spiritually blinded vision, to understand the truth.

We must not forget to note that this Magic Lantern was an answer to prayer. A few months before it came we began to pray the Lord to send us one or the money to buy it with. On one or two occasions I had exhibited the views to the children, in Pramoor. A few of the Ullepur villagers saw the exhibition and gave their friends a glowing account of the sights. So in compliance with many requests, Dec. 7th I stretched the sheet opposite Ullepur village and announced the exhibition they desired to see. We had about 130 persons present. Some came from Mylarum and some were travelers encamped near by. We marched with all our

orphans to the place singing as we went. Sister O'Leary had the explanations to make in Telugu. Sister Freer and myself exhibited the pictures. We varied the programme by occasional singing of a hymn. We were there fully two hours and closed the exercises by singing and prayer by Sister O'Leary. We had the most marked attention and silence throughout. The genuine interest of all was apparent. May God bless these feeble efforts to preach Christ to the heathen.

Dec. 8th. I with two of the boys set out for Curreemnugger, the head quarters of this Revenue District, to tell of Jesus and his love. Curreemnugger is a very large village of probably 6.000 souls. The people are Muhammedans, Hindoos, Sikhs, Rohillas, Scindhies, and Arabs. The Hindoos outnumber all others. Most of the men one meets in the streets are armed to the teeth with dangerous looking weapens, and move about in a very defiant air. They are fond of music and listen to it with great attention but cant bear to hear the gospel. We reached this place the same evening with the mission pony, having taken turns in riding him. I had asked God to direct our steps and bless us to our undertaking. He did. Bless his name. We put up in the traveler's bungalow. My bhogans and banjo drew our two Hindus and one Muhammedan fellow travelers to our side. We kept up fire on them till about 9-30 p.m. The Lord abundantly blessed me to be bold in teaching them the

way of righteousness. They took away with them Luke and Acts and some tracts in Urdu. May the God of truth water this seed. The following morning I called on Mr. James Campbell an Engineer in the D. P. W., and his brother. I was cordially welcomed and invited to their sumptuous table, and their tent which they kindly had pitched for me. Notwithstanding all I had heard of the opposition the people of this place would bring against the preaching of the Gospel, I ventured to stand boldly in the name and strength of my Master in the main street of the village singing, praying and preaching to large crowds of people. I did the same the next day. Sunday evening after prayer and fasting the whole day, believing that this kind goeth not out but by prayer and fasting (Matt. 18, 21.)

Monday and Tuesday I preached in the same place morning and evening, looking up to Jesus all the while for help, support and protection, which I received. Instead of being killed we had some who became our friends. The result of the four days seige was 2 inquirers, both Muhammedans, one an old the other a young man. Thus closed the work. Praise the Lord for thus making me the messenger of the " Gospel of peace " to such stiff-necked and hard hearted people.

The Messrs. Campbell were very kind both to me and the boys. They gave the younger boy a blanket and

the mission Rs. 10 in cash. We returned to Pramoor on the eve of the 14th, per promise.

In Pramoor fever has lain many low. Sister O'Leary has been very poorly from two or three very severe attacks of fever and ague. She is hardly able to move. The other sisters are given grace and strength to look after the sick both night and day, in addition to many other duties.—Dec. 20-82.

F. J. Blewitt.

"Trust in the Lord and do good; so thou shalt dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord and he shall give thee the desires of thine heart." Psl. 37. 3-4.

Much affliction made our Christmas a very quiet time. Sister O. is the most sorely afflicted one. Although there were no outward demonstrations of joy, yet each and all even the sick seemed quite happy, feeling that it was good to be glad on such an occasion. Our Watch-night was held as usual. I had the native children while Sisters Ward and Freer watched by the bed side of Sister O'Leary. Christmas day all the E. I. children received presents of nice books and the C. O. children cards. New year's day all received cards. New Year's day Mr. Boardman and his sister came into Pramoor, for the purpose of taking Sister O'Leary into Hyderabad. After some difficulty a palankeen was procured from

Curreemnugger, and on the 4th they left taking Sister O'Leary away with them, she being also accompanied by Sister Freer.

Jany, 1st 83. I, per request, exhibited the magic Lantern in Mylarum. We had over 150 present, men women and children. A Roman Catholic catechist explained the views in Telugu. Three of our orphans were with me to assist me and sing at intervals. May the Lord bless this the work of the 1st day of 1883."

F. J. Blewitt.

Jany. 13, 83.

At Lingampully we did not observe Christmas except to continue our work on the road. Dec. 30th being Saturday, we dropped work and went into Hyderabad for a holiday. Bro. Ottley quartered us all in his house and compound. On the early morning of Dec. 31st we met at the door of the Methodist Church for prayer, and then marched singing to the Kothia Busty bazar. We had hundreds of attentive listeners, and were blessed indeed. We repeated the exploit on the morning of the first also. In this exploit for Jesus, we were joined by a few of the Chadarghat brethren. New Year's day Bro. Davis and Bro. Ottley took it upon themselves to feed or rather feast the children. January 3rd we all returned to Lingampully for work.

Sister Freer after leaving Sister O'Leary in Hyderabad among friends, returned to Pramoor. In her absence

Bro. Blewitt managed the C. O. and Sister W. the C. H. orphans. Both parties though laboring under difficulties and burdens were blessed and their labor was owned of the Lord. We find in the Pramoor diary some notice of an occasional visitors at our Pramoor camp, and the sale or gift of tracts and Scripture portions. Thus little by little the leaven is getting into the flour. One day a boy came asking a book like the ones we sold eight months before at the Bedjuiky festival, showing that the books there scattered were not in vain. Bro. Blewitt could not contain himself, and so frequently was found out on the road with his banjo giving the gospel to passing cartmen or lombardies. Among the good things coming in during the month of January, was a box full of presents from the Bassim and Ellichpur Mission sisters combined. New Year presents to all the children and workers among us. How good it was to know the children of the Lord remember us. These kindly donors are *faith missionaries* like ourselves, and will get their abundant reward in due time. "A Lingumpully call was also very acceptable to us all as well," wrote Sister Ward.

Sister O'Leary suffered a good deal and was not comfortably consoled when told by the doctor she would be an invileed at least one year, before permanent relief could be given her. For some five years she had suffered off and on with spinal complaint, and the complaint had reached a climax of severity under the ravages of

fever. Dr. Kees kindly undertook her case and philosophically began the process of blistering of the spine which would take, said the good doctor, some months, as it could only be done a little at a time. God let him have a four inch blister and relieved him of the necessity of applying any more. She was visited by many friends, and among them were some who felt encouraged to pray for her speedy restoration in answer to prayer. On the——of Jany. 84 Bro. Jacobs, Bro. Carter and Bro. Moore, called to see her. While with her the question of her being healed at once in answer to prayer, came up. Bro. Jacobs inquired of her if she was all paid up, i. e. whether she had any vows to God unfulfilled or was conscious of any derelictions of duty to God or man. Sister O'Leary confessed frankly she had neglected to deliver her soul in the case of her own sister. Bro. J. enforced upon her the necessity of doing this unperformed duty at once, that with *good conscience* she might ask for Christ's healing grace. She had to pray some time for grace to perform this long neglected duty. She received it and at once confessed to her sister her neglect of her soul, and urged upon her sister her duty to yield herself to Christ at once. This being done the above mentioned brethren came in and joined her in prayer for immediate restoration to health that she might be enabled to return to her Master's work. All prayed and some received assurance that the prayer was heard. But Sister O'Leary was not at the time

raised up. But at about 3 o'clock the following morning God marvelously raised her up, completely, so far as any one could judge, curing her spinal complaint. She rose from affliction's bed and in a few days went on a visit to a brother's home in Raichore and later to Poona, and finally returned to Hyderabad and was married to Bro. Arnold Moore March 15-83.

We enter here Sister Moore's own testimony to her healing in answer to prayer as published in the March No. of the "*India Methodist Watchman.*"

While Sister Freer was in Hyderabad, having come in with Sister O'Leary, she made a Sunday's stay in Lingumpally with Bro. Ernsberger myself and the children. She joined us in our village work on Sunday, in the evening taking a number of the girls and holding a service in Lingumgully while we with the boys went to another village near by. God gave us a good day, good crowds, attentive listeners, much unction of the spirit and rich blessing in soul. Many are under the impression that our kind of work and life requires the constant exercise of a rigorous spirit of self-denial to stay in the work with any manner of contentment. But Sister Freer on her return to Pramoor wrote. Home sweet home. There's no place like home. It was such a joy to be surrounded by my flock i. e. the east Indian orphans."

As opportunity afforded the Pramoor workers did something for Jesus. We find in the diary several mentions of efforts made to preach the gospel to the cartmen and travelers who at times came in great numbers near by. Once the Magic Lantern was again made use of for these passers by in the early part of February. They are generally on the way to Hyderabad and often come from great distances beyond us and are generally merchants going in with produce and for merchandize. May God thus scatter the word of life far and near through these parts. Many of these men come to us a second or third time and are eager to get Christian books or tracts. Though yet unable to enter upon direct efforts to evangelize in the country about us here, we in this way do something, besides training our orphans. We have deferred direct evangelistic effort here lest it unduly prejudice our prospects for land. But work we must somewhere, some how, and that vigorously as Satan has been doing for 3000 years in India.

Early in February in Lingumpully, we began special efforts to lead our boys and girls into the grace of entire sanctification and the anointing of the Holy Ghost. Bro. Jacobs was with us one day in the latter part of January. Somehow the work of leading these little ones into holiness seemed wonderfully simplified after that visit of Jacobs. We continued our village efforts and in our own meetings, by very simple incisive teaching and the

exercise of a faith which looked for immediate results, endeavoured to lead these little ones into *perfect love*. God blessed our efforts and during the month of February about a dozen persons, intelligently and clearly entered the experience of entire sanctification. We were greatly encouraged in this and the work was so genuine and clear. We were greatly comforted. For two years we had groaned for the sanctification of these lambs of God's fold. But somehow it did not come. I think the hindrance most probably in our weakness of faith and want of incisiveness of teaching, preaching, praying and believing.

This month of February was one of the brightest months of our history spiritually. But how malignantly did the adversary at once set about stopping the tide of salvation and rolling it back from those whom it had reached. We have observed this all through our history. A wave from glory always awakes the King of hell to turn out his most infernal designs to overthrow the work of God.

War continued at Pramoor. We give Bro. Blewitt's accounts of movement upon the advance posts of the Kingdom of darkness.

"Glory to Jesus, all is well with our souls. Our bunyah gave us the information of the "Palloor Fair", or festival to begin Feby. 7th in the village of Palloor 12 miles from this, to last 3 days.

We formed a party of six—Sister Freer, Alice Thomson; 3 native orphans and myself—to be the messengers of the word of life to the multitudes who come to worship Ramswamy.

We prayed much before going, inquiring of the Lord whether he considered us fit for this important adventure. Our cry was "O Lord take us not thence if thou go not with us." The matter was put before all the children and they were exhorted to pray for each worker and the work. We made the Sabbath previous to our start a day of fasting and prayer for the Pulloor and the Lingumpully work. The Second chapter of Acts, at the suggestion of Sister Freer was made the subject of study that day. Sister Ward took up our work in addition to her own during our Pulloor campaign. On the 6th inst we set out for Pulloor. We halted for a season at Koodoor, for breakfast. After our repast I got out the banjo, and began to play. I had scarce begun however when we were surrounded by attentive listeners mostly women. Sister Freer talked to them gathering her topics from the beautiful large pictures I continued to exhibit. The spirit of God was present. One old woman broke down weeping. She said "O Amma, all you have been saying has made my heart glad, but alas all will be lost as soon as you are gone. Oh that I could hold fast this happiness I now have." She was instructed to look away to and

trust only in Jesus who was both willing and able to carry on the good work begun in her heart. An old man also was convicted of sin and felt a drawing toward the way of life. On the evening of the 6th, we entered Pulloor and on the morning of the 7th we were on the battle field. Though perfect strangers to the geography of the locality, we were wonderfully guided to pitch our camp right near the main road, leading to the hill where rested the bones of the great god "Ramswamy." We soon had up our small tent, 5 by 5 by 4 feet and the magic lantern sheet, and at once opened fire at midday. While I in company with Beema and Alice went up the hill to sing, preach and testify, Sister Freer remained in the camp to do the same with the other children. We then decided to carry on all our operations from our camp only thus securing larger and larger attention and avoiding the toddy drinking. At night we exhibited the magic lantern. For two hours Sister Freer amid all the din and noise explained the scenes. Fully 500 people remained throughout the entire performance. We retired after an eleven o'clock dinner at near midnight. The second day of the festival was set apart for the women to make their offerings to "Ramswamy." Men, women and children there must have been quite 10,000 persons on the ground. Beside the worshippers of Ramswamy there were about 300 Muhammedans present. The little company of six disciples looked not more than a drop in the ocean among such crowds. But glory to

God, all was well. We preached all day with scarcely time to think about our food, nor were we hungry. Such is the precious service of Jesus. At night the magic lantern again, with a smaller crowd than on the previous eve. Many souls were awakened to the truth giving vent to their convictions publicly. Sister F. affectionately exhorted them to turn away from dumb idols to the living God.

In all our use of the Magic Lantern, we began and closed by singing and prayer, having no faith in any means in and of themselves to save souls. For it is "not by might nor power," saith the Lord, "but by my spirit." We closed at about 10 P. M. and were about to retire when a large number of banyahs *i. e.* merchants came down from the hill to see what we were doing. We opened fire on them and kept it up till eleven o'clock while they sat down right round us in perfect silence and were delighted with our Hindustani and Telugu hymns. Some went away with their hearts pierced. Some 29 of them each gave Sister F. a dub for the Lord's work. We then retired to our tents for dinner. Scarcely was dinner over when we heard the firing of guns, the ginging of bells, and the tramp of hoofs with the rolling of wheels. Up came a gay rider on horseback, inquiring if the gentleman was asleep. He was the Paishkar of Siddepeth, having come 8 miles to see the Magic lantern of which he had heard. He had a larger numbe

of followers and his torches grandly lighted up the scene. I informed the gay gentleman that he was too late. But he pressed his request and we turned out again to perform a little more for the Lord at that late hour of the night. We were not sorry for this opportunity of telling them of Jesus, though under such peculiar circumstances.

On the 3rd morning after distributing 2 or 3 hundred hand bill tracts free on the hill, we made ready to start home. We found it hard however to distribute free tracts. The people almost trampled upon us after tracts. Till the last day we gave away nothing. In the 3 days we sold some 200 articles realizing Rs. 3 4-0. The children played their part well. We could not have gotten on without them. In singing praying testifying and book selling they were constantly active. We were sad for one thing only. A great many sick were brought to us for treatment. But alas we had no medicines for them. "Ramswamy" is nothing more than a large stone figure painted red and located in the center of an enclosure, [to which is an entrance], built on a round monster rock. Close by is a natural reservoir said to contain rain water. After bathing in and drinking this water, worshipers march direct to the idol to present their pice and other offerings. [An unclean offerer must not offer. How true the idea if understood, that an unclean heart *cannot* worship God. Alas how many so

called Christians understand this no better than th heathen. C. B. W.] Two men stood the one on the eithe side of Ramswamy to receive the offerings for the poo old fellow. On this monster rock were during thos days some 300 improvised shops, beside fully 50 toddi shops. We returned home Friday eve the 9th full joy and shouts of victory.

F. J. Blewitt.

We have been many times under obligations to prais God for his preserving care. Once in Curreemnugg he pointed out a cobra in the roof over a house full girls. Several times he hath saved the children fro damage by fire. Several times have huts burned, yet i no case has property or life been lost. This occurre twice in February in Pramoor. The viliagers said ou huts burned, because we had so little reverence for th little temple of the goddess Yellama standing very ne our door. The flat roof of the long deserted temp affording a good place for the children to sit and pla We expect however to live to see the day when the very people shall be ashamed of this their blindness a ignorant folly.

On the 1st day of March, some Muhammedan Gover ment official camped near by us. During the day visited us and some of his men tried hard to lure aw some of our children with fine promises. All day

different ones of the boys went to and fro on errands they plied their wiles in vain, good pay, fine presents, promises of wives and so forth had no weight with the boys who already knew well the lying lips of these their would be seducers. Praise God the day is past when our children can be thus lured away and we keep no compound wall or prison regulations either.

March 3rd. Willie Pincott was this day seized with violent convulsions. They lasted long and were serious indeed. The sisters not knowing what to do adopted the native expedient of burning. They would do so no more. It did no good and caused the poor boy much suffering for a long time after.

Willie has been subject to something of this sort from infancy. Unless the Lord hear our prayer he will not recover from these, we fear. He is a large boy, of a keen memory and wit, and good disposition when under kind and firm treatment. We sincerely pray that he may be saved from his affliction and grow up to be a good man like his father who died in the General Hospital in Madras in September 1878. His mother died less than a year before in Shahabad. We omitted to note the date of his joining us. He was sent from Madras to Secunderabad and brought out to us by Sister O'Leary in October last. When Sister Freer was in Chadarghat in January the Lord gave us another little girl for our Christian Home, the sister of Hemy

and Richard Hayden, Aquila Hayden aged about 7 years. In February the Lord sent us through Bro. Staples of Bombay Lillian Rosier, a noble little orphan girl of 10 for the C. H. This gave us 13 inmates of the C. H., 5 girls and 8 boys. Praise God these 13 children are to us an evident heritage from God. Our aim is to see them saved and anointed for God's service in India, in some capacity. God's evident favor has from the first bountifully provided for the C. H. in gifts specially sent therefore. Our Pramoor workers early in the year began work in the Udepur village for Christ. The meetings were generally held in the Bunyah's house but sometimes elsewhere. A number of the villagers would come in and sit down and listen to the songs, prayers, testimonies, preaching, &c., week after week. The spirit of God without doubt is at work in the hearts of some of these villagers. Especially is this manifest in the case of the Banyah. This work was regularly kept up Sunday.

Our contract work was moving on slowly being about one third complete March 1st. We could not get on here without God's special help. We tried many times to get coolies by sending out to hunt them up, but in vain. Offers of good wages did not draw them somehow. But at last we got down on our knees and asked God for coolies and they came, without being sent for and at once. By a liberal honest policy with the coolies we got on well with them. We judge the coolies are accustomed to

being unjustly dealt with and therefore come to look on all men with a good degree of suspicion, and well they may. We paid well, promptly and in cash and had no trouble with our coolies after the first 10 days of work and at one time we had a force of 150 men and women. Men working for 18 dubs or 3 Government annas per day and the women for 10 dubs or 1¾ Govt. annas per day.

I have mentioned the hellish tricks of the adversary to undo the blessed work of February. He well nigh succeeded, certainly he did with many. He sought to get the children disaffected, at variance with one another, unwilling to work and unsubmissive to good government. Our hearts become sad as we think of those trying days in March '83. They were among the bitterest days in all our experience in the Orphanage work. We are sure we did not fully enough let the Captain of the Lord of Hosts command this battle. Therefore the Adversary gained some temporary triumphs over the whole of us. On those trying days Bro. Davis came into Lingumpully. His counsel, faith and patiently firm hand helped to dethrone the wicked one from the position he had seized and sought to fortify himself in. God got unto himself victory finally. And as we look back on the spiritual battle of those days it seems like a dream. Never did the powers of the infernal world seem so real to us as in those days nor Jesus half so precious.

During the months thus far the contributions to our work covered all the expenses of the Pramoor work and we of course earned our own at Lingunpully.

According to proposals I had made to Conference to give Bro. Jacobs Rs. 500, Bro. Robbins Rs. 500 and Secenderabad native work Rs. 600 for purely native work from the Rs. 120 monthly to be entrusted to my disposal in 83, Bro. J. was appointed to Canerese work in Bangalore, Bro. Bobbins to Marathi work in Poona, and it was decided that native work should be opened in Secunderabad. Praise God that in any way we help promote the work of the Lord among the heathen.

In the latter end of this our *Fourth Year* of faith we received the sum of $500=H. S. Rs. 1,500 from a friend in America for the publication of vernacular tracts. We had for months been praying for money for this purpose intending to use the same for the publication of tracts in Telugu, Canerese, Marathi or Hindustani. We finally fixed our request at Rs. 1,000 and the good Lord as he always does exceeded all our asking by giving us Rs. 1,500 at once. Other gifts made the amount some Rs. 1,650. Blessed be the name of the Lord who so wonderfully answers prayer for even us.

March 10 I set out for Pramoor on our mission pony and in 33 hours had traversed the 61 miles to Pramoor. I got in after midnight Saturday to find all well and hap-

py. So I was permitted to spend the last day of our *Fourth Year of faith work* in Pramoor. It was a happy Sabbath indeed. In Pramoor we made the following entry in the Pramoor diary. "We find ourselves at new and wide open doors for more extended usefulness in India. We are filled with a sense, almost oppressive, sometimes, of the solemnity and importance of our work. We rejoice that God has called us a little band into the fellowship of faith and love among the heathen. God has wonderfully blessed us with one mind and faith concerning our mission policy and the precious doctrine and experience of entire sanctification. Blessings and honor in the highest be unto God who hath called us poor unworthy creatures of the dust to be co-laborers with him in the salvation of the heathen." Our *fourth Year* was our most remarkable one thus far both in trials and blessings. God gave us sharper trials. More money, richer experiences, more work, grander opportunities and grace in this than in any previous year.

We ended the year *well off* financially with strong faith, 59 native orphans. 13 E. I. orphans, and 7 missionaries. We then said, "we have found a humble line of missionary life which we believe reaches the heathen and avoids many of the difficulties of missionary work in India. Had we many thousands of gold and silver we would not rise above this line, but would rather spread out to undertake more work. We rejoice that all

our band of workers are of one mind at this point. We entreat the prayers and patience of all our friends. All our work we lay at the Master's feet knowing that without his favour it cannot succeed and with it cannot fail."

We now commence the record of our fifth and most wonderful year. On its first day, 13th March '83, we wrote in our diary as follows. "The year begins with much joy, faith and hope." The "Lord liveth" is our confidence today. Our work is opening up to us in new and wider fields and we must be workers with constantly increasing faith. Bro. Blewitt wrote. "We therefore enter our fifth year this day with strong faith, large expectations and shouts of praise. We are persuaded beyond doubt if *we* are only faithful nothing will please the dear Lord more than to see his children happy and possessors of all things needful. Of course we cannot expect sunshine every day since we have a powerful enemy to oppose us who at all times derides and tries to make discord, disturb equaminity and if possible destroy us all. But glory to God that we have a *Mighty Savior* able and willing to overthrow all opposers of his truth as long as we abide in his tabernacle and trust in the covert of his wings. By divine help we will do this."

The same evening leaving Bro. Blewitt and sister Freer in charge of Pramoor work I took sister Ward and the twins and started for Lanoli Camp meeting. Although an enthusiastic friend of camp meetings, I had not

been permitted of the Lord to attend one before this in India. Soon after we left Pramoor. Ramsamy our cook who had with his wife been a year before so brightly converted to God, decided to leave our service. Poor fellow he had fallen away. He had a very severe season of illness. His village friends assured him the devil had got hold of him and before he could recover he must get the devil cast out. His wife was too true to the Lord to consent to the heathen process of casting out the devil. But poor Ramsamy called the witch or conjurer and a cock was cut, a chatty painted and so forth and the form of devil outcasting was performed not far away in an obscure place beneath a tree. Poor Ramsamy's wife finally yielded and helped to conceal the apostacy. But it soon came out. She repented. So did he *apparently*, but, we fear, not truely. He never appeared to get back his christian experience. She did, and we have heard of her oft as still a steadfast believer in Christ. Ramsamy left our employ and we have heard no good of him since. Doubtless he betrayed his Master. He left us followed with prayer Before he left Bro. and Sister Blewitt [later on] called the children together and prayed for him and family. A few of the children took their place as Pramoor cooks, and all went on as well as ever.

With the exception of Willie Pincott all in Pramoor were favored with good health in those days. Bro. B. busied himself building some new houses and repairing

old ones, as must be done with such temporary huts as we and the millions of India occupy *yearly*. On the 15th of March Bro. Arnold Moore and Sister Celia O'Leary were married in Chadarghat, as we shall see later on, to join us at Pramoor.

Bro. Ernsberger was with the Lingumpully working band while I was off to Pramoor. He had some trials with the children. The wicked one tried by all the powers at his command to undo the blessed work of February. We were never more conscious of the bitter hatred of the enemy of souls than in those days. Infernal spirits seemed to come in swarms from the depths of hell to seduce them over and destroy the faith of those who had entered into the experience of entire sanctification. Dissatisfaction, deception, proposed mutiny, rumors that we we were making lots of money off the children, attempts on the chastity of one, intentions to run away &c. &c. were only a few of the desperate devices of the devil among the children. We however must say all this took place among the boys. So far as we knew not one girl fell into any of the wiles of the adversary in those days of March. But of 22 boys scarce half a dozen escaped of all. We came back to Lingumpully after having brought sister Ward to Hyderabad, to find the devil holding high carnival. We were astonished. We should not have been, but we were surprised and we fear we did not undertake the dethronement of the adversary as

we should have done. "Fasting and prayer" would have given us the victory under Jesus' captaincy. We, like many a military officer, underestimated the strength of the enemy to be dislodged. In our first attempt to restore christian order we signally failed and Satan yet had the stronghold when we left for campmeeting. But our old companion Bro. Davis appeared on the field of battle just as we were leaving and with fresh courage and a firm hand undertook the capture of Zion. *He succeeded.* We returned early in April to find the Lord God of Sabaoth ruling once more in our midst. Bro. Ernsberger and Bro. Davis had a mighty battle in my absence, but the Lord of hosts gave the victory. In all our history we never had so unprecedented an attempt of the wicked one to overthrow the work of God among our orphans as in this case. As February was the brightest, so March 83 was the darkest of all our history. But out of it all the Lord delivered us and we lost but one boy. He left rather than submit to righteous discipline. He however has ever since been in the employ of a good christian man. We hope he is not lost yet.

Our trip to camp meeting was one largely of faith. We happened at the time to have no large amount of money in hand and so took simply enough to pay our way *to* Lanowli trusting the Lord to help us back. We shall see how he did it. The Camp meeting was in tight harness

for the first three days. There seemed altogether too much fear of something irregular in the way of noise or very exact line drawing. But a few brethren spent a night in the woods praying and brought victory into camp with them at 5 o'clock in the morning. Bands were loosened. God poured out his Spirit and souls were saved. A few were sanctified. Altogether too few. And yet as many as could be expected. Too few preachers of entire sanctification in India appreciated clearly enough the subject themselves to lead many others into the experience. Native work was an interesting feature of the camp meeting. Daily a service was held in the tent with a crowd gathered in from the adjoining bazar by means of a procession with singing and instruments Perhaps the most interesting feature of the meeting was the baptism of a native woman, who up to that time had never been with Christians never been taught the bible, and yet she was mightily convicted of sin by the Holy Ghost and confessed all, accepted Christ laying off about 30 articles of jewelry, some gold, some brass, some silver, some glass, and was clearly saved, and later was baptized in the large tent before a very large concourse of people. The word was preached, she heard, the Holy Ghost applied the word, she confessed, came out from the ungodly camp and livery, believed and was there and then saved, according to the Scripture—without years of preliminary instruction. Bless God for the demonstration of the truth in the presence of the people.

Notwithstanding our going to the camp meeting without money for expenses on the ground or our return home a trip to Bombay was on our plan. Day by day at the Camp-meeting we besought the Lord for needed funds. God gave us such peace in trusting we had not an anxious thought during the five days we were there. Yet until the very last day no money came. On Monday night camp-meeting closed. Up to 5 P. M. we had no money and our plan was to go by that night's train to Bombay. At 5 P. M. Bro. Guest, a Station Master on the G. I. P. Railway, handed us Rs. 5. The evening service was held ; no more money yet. We could hardly see how the Lord was to deliver us. But we staggered not. At the close of the evening service a procession was so arranged that each party was permitted to shake hands with every other person present. With others we began the hand shaking. As we shook hand with a lady she left us Rs 5. A Brother handed us Rs. 10. A sister directed a call at her tent door for Rs. 5, and brother gave us Rs 3, and so on in small amounts till before that hand shaking, not lasting 15 minutes, was over, we had over Rs. 40. How we praised the Lord. No one on the ground knew our moneyless condition except the Lord. He tested our faith to the end and then honored it. We went to Bombay and there a brother gave us Rs 5 more; thus all we needed was so fully and so wonderfully given to us. We reached Hyderabad having yet Rs. 4 in hand.

Our original plan had been that Bro. Moore should be appointed to our mission and then between our forces we would provide for the opening of a native post in Secunderabad to be directly under the charge of a man appointed thereto by Conference when once opened. But for some reason or other the scheme did not meet with approval. Bro. Moore was not appointed to our work. But to Secunderabad and he was to open his own work, a thing he was ill fitted to do for want of command of the language. He however settled down in Secunderabad. But it soon became evident he could do little or nothing there under his linguistic disabilities, and the P. E. authorized him to proceed to Pramoor. On his arrival early in May he wrote in the diary. "In Pramoor at last. Bless God for the way in which he led me, and my dear wife.—A few months back while waiting on the Lord he made it known to me he would send me here, and finally he has done so. I am agreeably surprised at what I find here. I had expected to find things much different from what they are. Bless God. This is a fine place. Pleasant scene y and good water and air abound. My first Sabbath here was a good one. In the evening we had service in four different places in the village telling the people of the great atonement for sin and praying with the people. It does me good to see the happy faces of the little native orphans. May the dear Lord save them all fully. Our original plan by which I was to be appointed to the Telugu Mission was surely of

God, and though at first not concurred in, has at last been brought about to the letter by him who doeth all things well. I feel the responsibility of the care of these precious souls."

Early in April the Lord called Sister Hepley Freer, [a sister of Ruth Freer now with us] to join us. She heeded God's voice and informed us she was ready to leave "all" and become a faith missionary.

Under date of April 18th, we find the following entry in Pramoor diary by Sister Freer. "I do often wish people could only see how happy we all are out here and just long to get back again when ever we have any occasion to be away. Our work in the village is progressing, thank the Lord. This evening finds us low in funds, but praise God we are not anxious, since he who feeds the sparrows, will not forget to supply his chozen ones with needful things. We are his, because Jesus' blood cleanses us from all sin. "Praise God."

Toward the end of April Bro. Ernsberger, who had for some time been suffering from fever, decided that for health's sake and better advantages for studying Canerese he would go to Bangalore. We bade him a reluctant farewell and he under God's blessing eventually got rid of his fever and had good opportunities both for study and Canerese and English work. In the former he accompanied Bro. Jacobs and in the latter he

was junior preacher of Bangalore circuit for a few months.

Contract work went on smoothly at Lingumpally and after the fearful battles of March, God reigned among us in peace and the children all worked hard till the 11th of May when about all the work they could advantageously take part in was completed and we decided on their return to Pramoor for school, the remainder of the year. They were there on the work nearly six months. The experience was good for them and we judge that the net profits on the work done by the 40 boys and girls in these six months were fully Rs. 1000 or more than enough to provide, for all the orphans we have for the time mentioned. In all about Rs. 5000 of work had been executed and there remained about Rs. 3000 yet to do which we purposed doing by coolies under our trusty Maistry, Lutchman—the most honest heathen or unconverted man we ever met—an almost Christian.

We shall ever thank God for the experience of those months at Lingumpally. We spent much time on the road among the children and coolies and among the very great benefits realized was the acquisition of the common colloquial Telugu. We learned Telugu without a teacher and endeavoured to level down all we learned in the books by comparison in talk with the children's talk: but these months were better to us in the acquisi-

tion of the Telugu every body can understand than all the books ever printed or teachers either. We stood in special need of this six months of seminary work in view of the new work before us in Secunderabad. As we looked back over the six months' work we saw many mistakes made. But we had every thing to learn. We shall know better how to use the children if ever such work fall to us again and also how to do more work for God among the coolies employed. We thank God for privilege of dealing honestly with nearly 150 coolies men and women for months. We push our way on in this contract work feeling that very likely the Lord would have us continue this work from year to year thus coming as near as possible to Bro. Taylor's "Principle No. 1." i. e. to work for nothing and board our selves. We ended our stay in Lingumpally with a hastily gotten up wedlock festival. Three pair of the boys and girls who had been engaged a long time with one exception were married. The couples were aged about 18 years except one of the girls who was hardly 15 years. Their marriage had been for sometime contemplated and finally we concluded to marry them and leave them on the *Road Work* giving them a small contract, as the best way for them to get a start. Accordingly on Saturday the 12th of May, in Bro. Davis tent in the presence of Bro. Davis, Mr. Clarke and another gentleman or two, Brother and Sister Luck, Sister Ward myself, the balance of the children

and 30 or 40 coolies servants and villagers, D. Era and Hunamaka, C. Era and Beemaka, Narsa and Yellaka were married. As these were the first Christian marriages among our orphans, the occasion was rather a state one. We prayed much that the occasion might be owned of the Lord. Our prayers were heard and the occasion was all we could have hoped for. We allowed the wedding ring, string or jewel idea to do for itself. None of the parties thought of it and we left the matter in their forgetfulness and joyfully married them trinketless. Not a ring, string bangle, bracelet or any thing else of the sort was seen upon their persons as they stood there before God and men to plight one to another their faith in wedlock. We watch the result, for every body says something must be put on in the case of the marriage of native women to save their character from aspersion. We do not believe it and trust God in this matter to conserve his own glory. Each pair were furnished with a complete turn out of clothing and house keeping furniture at a cost of about Rs. 18, per pair and therewith they pass off our hands as far as support is concerned. For months these 3 pair lived was their near Bro. Davis and constituted his parishioners and he padri in more ways than one. After this festal Saturday we spent a pleasant and profitable sabbath together having likewise communion. Bro. Lucl preached to the children in the eve on Job the man o God.

Before we pass on to our departure from Lingumpally we must make a sad note concerning Hoossainy. Under the combined influence of the devil and wicked servants he was led to rob our cash box. As opportunity offered he took money from the bag, but we did not catch him at it. Missing money and not knowing whom to suspect we observed silence. For three months he continued this stealing. At last evidence clearly pointed him out as the thief. He had taken at one time and another over Rs. 100 and using a little for himself had distributed the balance among a good number of servants and the Bunya we traded with. When detected he confessed, received 100 lashes and his choice of legal due in jail or 12 months banishment from the orphanage to hard work paying back Rs. 2 per month of the stolen money he could not account for. The guilty Banya gladly paid down Rs. 30 he had received to clear himself and in one way and another nearly the full amount of money was found to be recoverable. Those which could not be recovered Hoossainy undertakes to repay in the Rs. 2 monthly instalments. He repented and gladly undertook the redemption of his once good name on 12 months servitude under Bro. Davis special care.

VII.

PRAMOOR AND SECUNDERABAD.

Monday eve the 14th we left Lingumpally enroute for Pramoor and on the 19th arrived having walked comfortably 66 miles in four days. We all traveled native style carrying our own bundles. As we came within a few miles of Pramoor, joy began to glow in many hearts and as they came along the road songs of joy pealed out on the evening air. We were *coming home*. We thought of the songs of everlasting joy with which the righteous enliven the home stretch to glory. My soul was glad in the joy of the boys and girls. At Pramoor we received an enthusiastic welcome from Bros. Blewitt and Moore and Sister Moore. Sister Freer had gone to Madras for a season.

We can hardly forbear a note here on the children's spiritual condition. "We hardly know whether they came back better spiritually than they left or not. Some certainly came back with deeper experiences, steadier tempers and better habits, more love and knowledge. Others came back not having retained justifying grace. 3 at least we can speak for. Certainly some hard spiritual work lies before us." Thus we wrote on the night of the 19th of May :—

During the days when we were at Lingumpally the Lord has not forgotten us. But has constantly sent us money for our expanding work and we had determined upon a detachment of our mission for Secunderabad. We truly felt that omnipotence and omniscience alone could take us successfully through all we are thus led to undertake for Christ. Secunderabad was unquestionably a large field and as far as bazar preaching went it was almost utterly unentered. Our call however we felt to be to purely evangelistic work.

May 30th Bro. Moore wrote as follows: "I never had so much manual labor as in the last fortnight. I like this Robinson Crusoe style of life. Every one here is busy at something. A short time since, after Bro. Ward came back from Lingumpally we found out that Nursa had committed a grievous sin before God. He being one of the hitherto most promising boys our grief was great. When called he confessed fully and said also that he felt that the Lord had pardoned his sin. The whole matter was put before all the children. He made the fullest confession before all the boys and girls and then went round to ask forgiveness of each one. The scene was a touching one. Nursa wept as he went round as did many more. None could doubt the sincerity of his repentance. When he had made the round. Bro. Blewitt was called upon to pray. He began with "Ai Asmani bap" and choked. No one seemed able to control his or

her feelings enough to pray till Nursa at last began himself. I never saw anything of the like. If similar scenes could be seen in our civilized churches it would do much good. May God bless Nursa and make him a faithful man of God. We have been praying for a spiritual quickening, and last Sunday were drawn out much in prayer for them all. Without any mutual conference the Holy Ghost had constrained several of us to ask for an opening of heaven's windows that day. It came. Blessed be the Lord. Bro. Ward conducted the evening service. The raising of Lazarus was the theme. Nearly all remained at the after meeting. It was a regular *revival.* Some who had backslidden came back to God, and many consecrated themselves fully unto God.

June 1st. We married in Pramoor Bro. F. J. Blewitt and Ruth C. Freer, Saboona and Yenkama, Yenkaya and Uckama, and welcomed to our mission ranks Sister Hepley Freer whom God had sent to take charge of the "Christian Home." It was a glad day and Saturday too. The same day we noted as follows. Praise God for all his mercies and love. We have spent a happy two weeks with the children and workers here, inasmuch as in that time God has wonderfully blessed us all. We have had some seasons of rare spiritual refreshment, before God. We came from Lingumpally praying for a melting and fusing of all hearts into one spirit upon our reunion in Pramoor. We have surely been

heard. Especially in the two sabbath evening services has the grace of God come down on the children in copious showers. We have never seen rarer and more real displays of divine grace than in those evening services. The last sabbath we spent together was a wonderful one. God surely shed forth the spirit of his son upon us. 3 backsliders were reclaimed and every believer among us was mightily uplifted in the spirit and the truth, while some unsaved sought the Lord. Notwithstanding all satan's hellish efforts to whip us out of orphan helpers, we believe that in spite of him we shall see some missionaries from among these boys and girls. Our one burning desire is that we may be filled with the Holy Ghost and faith. Then shall we see the glory of the Lord among the heathen. We are filled with comfort that God has given us the souls of so many of the orphans. They are our seals of apostleship. The good Lord has raised up to us many dear friends in India. We realize that a great work is before us and our Captain has long been drilling us for it. Glory be to his dear name.

On the 5th of June we divided our forces pursuant to plan to open work in Secunderabad. In anticipation of the opening in Secunderabad, Sister Ward had remained at Hyderabad. We with Bro. and Sister Blewitt and four boys Narsa, Chendoga, Beema, Patcha and four girls Eroka, Unjunama, Mustury and Syaka were to

constitute the Secunderabad detachment. Bro. and Sister Moore now took full charge of the Christian Orphanage and Sister Hepley Freer of the Christian Home. Bro. Ernsberger was not privileged to be with us on this memorable day. It seemed almost as if we a little band leaving for the Secunderabad work were less than the small dust of the balance and yet we felt the unmistakeable call of God bidding us open in Secunderabad. We see the wisdom of God in not suffering the plan for Bro. Moore and Secunderabad to succeed. By its success we should have had but a feeble work there and feebly manned. God by putting it wholly in our hands has opened the way for a mighty work of God in that place.

Our Secunderabad Detachment took an affectionate and prayerful farewell of the Pramoor Garrison on the 5th June and literally marched, with the exception of Bro. and Sister Blewitt, to Secunderabad a distance of 66 miles in about 4 hours over 3 days Rains threatened us but only a slight wetting hit us on the last morning. Sister Ward had taken a house for our mission Headquarters 79⅓ Oxford Street and was busy with two babies trying to get ready for us. The day following our arrival was a busy Saturday and our souls rejoiced that June 10th was Sabbath. It was preeminently a day of much needed rest to us all. Some of our number attended the Methodist Church and the Baptist Church

received the remainder of us. All the following week we were busy getting settled. Not having thousands of gold and silver in hand, Bro. Blewitt and myself invested in a large number of empty goods boxes and by a manipulation of his genius and my muscle we manufactured, book cases, shelves cupboards, benches, stands, pigeon hole boxes, etc. thereby saving fully Rs. 200 on the furniture item. We had no genius or muscle equal to mat or tat making and so were obliged to call the hireling. Notwithstanding all our economy the opening of our Secunderabad Headquarters cost over Rs. 300. By Saturday night the 16th, though far from settled, we, felt that we could no longer delay the commencement of the campaign. We therefore planned the first assault for Sunday morning June 17-83.

Just here we wish to work some conclusions to which we mutually and unanimously arrived at as regards our future line of missionary operations.

1. As missionary workers we must do away with the chasm that everywhere in India lies between the native and the European.

2. We must do something to effectually stop the mania after English clothes and other things among our orphans.

3. We must find a line that will preclude any native from gathering that conversion from heathenism to

God consists in changing names, clothes, eating with knives and forks, sitting on chairs or getting lots of money.

4. Inasmuch as the heathen must be convicted of sin by the Holy Ghost and led by him to Christ and not by means of education, teaching &c. we must *preach Christ* as the apostles did and that only, looking for definite and direct results, from "raw heathenism."

5. That although we value education even among the heathen yet we have neither money, time nor a divine call to do any school work except so far as is necessary for our workers.

6. That lest we prove a stumbling block and a rock of offense we must adopt a very humble and economical line of life and dress.

7. That we must go where the masses are if we ever expect them to be converted, i. e. we must open and maintain in the open bazar and most public permissable localities the preaching of Christ's gospel in the open air.

8. That our line of work shall be to "testify the gospel," not to reason about it nor allow for one moment any more ground for argument, we being sent not to plead for, but *declare* Christ as the world's redeemer.

9. That we must not build churches or halls at a cost which precludes the repetition of the example in the hands of the natives themselves.

10. That we should use such legitimate means as will catch the attention of the throngs such as the use of singing and musical instruments. In accordance with these conclusions we doffed the European costume and donned one semi native, the pugri in place of the hat and the native long coat instead a clerical split tail of black one, armed ourselves with cymbals, tamborines, triangle banjo, violin, sitar and eventually the drum and concertina and decided to do our work on foot, in the public bazars preaching Christ as directly as possible and urging on the heathen an immediate repentance and acceptance of Christ for salvation from the wrath of God the guilt and power of sin. Though it had long been our custom we still more candidly considered and calmly resolved to use an Indian not an imported diet both for economy and health's sake. After years of experiment we are fully convinced that a country diet of Indian grains and curries is far more economical and certainly far more healthy than the "home diet" of much more costly imported stuff fed upon by most Europeans in India. We resolved to take no converts out of their position in the Hindoo community [if God gave us any] and in no case to make converts or keep them by the use of money.

The morning of June 17th was as beautiful as the Lord ever gave. A little after sunrise a little band of 8 persons, Bros. Blewitt and Luck, Nursa, Patcha and Beema with Eraka, Unjunama and Mustuny, assembled for prayer that God would own the very first preaching effort and then marched by twos to the Secunderabad Market bazar. The crowd was good and atttention encouraging and God gave his servants liberty in testimony. Preaching in two localities.

In the evening seven pairs made up our procession. We made our way to the morning's post in the front of the market. It seemed as if the Lord had ordered a place prepared for us here. Beneath a large banyan tree at the point where three roads meet was built up a stone platform about 2 feet above ground and forming a circumference about the tree of about 40 feet. Just room on any side of the tree for our band to hold position and preach as Paul did by the altar to the unknown God. This bazar is always full of people and from sunrise to nine o'clock at night, a crowd can always be gathered in a few minutes. As we marched to this stand we sang and there we sang prayed testified, and exhorted, for an hour, and then proceeded to occupy a second position near the central police station in front of the sonears and grain merchant's bazar. Our service here was like the one at the market. At each place we had large and attentive crowds, of Muhammedans and

Hindoos. There was scarce a manifestation of a disposition to disturb. Of course the whole affair was new. Such sights had never before been seen in Secunderabad bazars. Curiosity rivetted most of our heavens no doubt. We may here mention that Christian missions are not new in Secunderabad. For over 50 years missions have existed here and at present the S. P. G. the Baptist and Wesleyan Societies have work established with schools and chapels. But so far as we have been able to find out, no one has ever thus publicly preached Christ in the Secunderabad bazars. Existing missions do some work called outdoor preaching, but it is not what we call "street preaching" and is, with a few here and there in out of the way localities or portions of the town. The big bazars are unpopular preaching places with many missionaries. We admit it is by no means as fleshly pleasant as preaching under a punka in a fine Church to a congregation agreeing with all the preacher says for the most part. But if India is ever saved the Gospel must be preached to these people in the bazars, be the task hard or easy. We realized that God was with us and came home full of "the joy of the Lord."

We were told before we began by faint hearted friends that we would not be allowed thus to work publicly in the streets. We began nevertheless under Christ's original order, "Go preach my Gospel," "to every creature" leaving the devil to initiate obstructions to work *actual* not *proposed*, merely.

Undisturbed the first day we came home singing with new feelings of appreciation "Am I soldier of the cross &c."

Every day of the week following this our beginning, except on two occasions when rain prevented, found us out in the bazars both morning and evening nearly two hours each time, holding four services per day and with an average crowd of 150 or more. Authorities did not in the slightest interfere with us. Mornings our services were orderly as could have been desired while in the evening they were much larger, more noisy, and more pugnacious. During the week we never had less than 100 nor more than 500 in a street audience. Plenty of bad liquor and toddy were the spirit with which Satan fired his servants during the day to oppose us at night. Our crowds were from time to time sprinkled with Europeans and East Indians out to see the latest wonder. A few members of the Secunderabad M. E. Church took a hearty interest and gave a helping hand. Bro. J. Abbott, a guard on the Nizam's State Railway, became from the very first day a heroic volunteer soldier. Beside this sympathy and help we received notification that the Secunderabad M. E. Mission Society had made us a contribution of Rs. 50. The native preachers of the other missions observed us closely and for a time seemed to sympathize with us but some one pointed out to them some weak spots in our

armor, and they being also unable to digest our gospel on wordly conformity and filthy habits early concluded to give us a wide berth. This doubtless is much to the good of the cause. We do not wonder that God finds it hard to use very successfully preachers who smoke or drink or stand in bosom companionship with heathen worldliness.

In this first week of our Secunderabad campaign, we opened our house for *a holiness meeting* one evening each week. On any other time than that of holiness to God we are persuaded we can never win in our battle. Jesus Christ captains a holy army to grandest successeses. Low spirituality accounts for faithless missionary work in any nation under heaven. We felt that we as workers needed this *holiness meeting* and were constrained to throw open the door to as many as hungered likewise for this sweetest manna of the redeemed of the Lord.

At our first meeting it was discovered that Bro. Luck, whom Bro. Carter had lent us for the time being, used tobacco. Another Brother was also found to be a worshiper at this filthy shrine. Bro. Luck gave up the habit for Jesus' sake the following morning.

Praises unto God swelled from our hearts for the week's work in Secunderabad. From the very first day we besought God to work mightily convicting and converting sinners to himself by the Holy Ghost. On this faith we resolved to win or fail honestly.

Saturday June 23, 1884 was our rest day. We have all our days in India realized the duty to work hard six days and rest one each week. Sunday is the grandest field day. We have therefore we fix on Saturday as a day of rest and recreation. Some of our company went to Chadarghat to spend the day with friends, some remained at home and I went to Lingumpally to inspect progress in contract work.

Sunday the 24, 1884. Rainy—nevertheless we went out as usual and occupied the market stand only, although the entire time of service a drizzling rain was following, the crowd was good and attention deep. One thing attracted our attention much and sadly viz. the large number of so called English Christians who choose Sunday morning as the time in which to do the week's bazaring A little rain did not intimidate these desecrators of God's sabbath. We felt that it would be a shame for us to flee a drizzle. It soon cleared up and we had a grand time in the evening. The devil tried to run us off the field. But we got down and prayed till the Spirit of God moved upon the deep and restored quiet. We find a few theosophites ad Bradlaughites even in Secundarabad. So far as we have found them yet they are backslidden Hindoos who glory in shame and liquor drinking. Not one have we seen yet who is not tenfold more the child of hell now than when he was a Hindoo.

The truth is if we only want a religion without salva

tion one is just as valuable to us as another. Fetishism, Mahometanism, Hindooism, Buddism or unchristian Christianity are on a par as to the end. All end in everlasting banishment from the presence of God because of sin. Present salvation, a personal experience through Jesus Christ, is the golden treasure no false religion nor perversion of a true one can hold out to a single immortal soul. But bless the *not*, we are permitted to declare nothing less to thousands in Secunderabad.

On the 25 of June we soliloquized, "We are not brainless enthusiasts but we do sometime expect to see the power of God effectually operating on these immortal heathen, who stand and listen with such manifest interest and attention day after day. Thank God, we have the sympathy of the crowds. Any number of friends help to keep order. The people in the bazar do not seem to dream that we are a whit of the ordinary mission force. We are never called padris and do not want to be, but are in a wonderful degree regarded as "populi." Thank God for this. Where some thought a mighty wall stood to oppose we find a wide open door. Blessed be the name of the Lord, we are entering." Among the English speaking community we are regarded as "Salvationists." The magistrate persists in calling us the "so called Salvationists" and a few curious neighbors called like Nicodemus, at night to find out were we truly "Salvationists. A Pleader and a friend or two did

the same by day. By a few merchants we were mistaken for Moolvies for a few days. An Officer feared our presence in a cantonment would be unbearably bad and contemplated inviting us outside of cantonment limits. But all was for our good. The Lord suffered no more to do us harm and in due time we put up a sign board with the inscription in English, Hindustani, and Telugu. "*The Telugu Mission.*"

Various were the philosophies of our friends. Some thought our work calculated to bring religion into disrepute, another that it was wrong to take our women and girls to the bazar to be gazed on by lecherous eyes or abused. But the gracious seal of divine approval fixed our eyes *straight ahead* in spite of all.

We found expenses very heavy in Secunderabad as compared with any thing we had ever known. Yet day by day the Lord most lovingly supplied our every want.

Bro. Ernsberger in Bangalore was surprised but by no means stunned by our new costume and regime.

Letters from Pramoor assured us of God's abundant blessing on workers and orphans there. At the end of June as we looked back we had to thank God for Rs. 6 "from a sister," Rs. 30. from "R P.," Rs. 17-8-6 from "R. J. P.," O. B. Rs. 3 8 0, Chadarghat, M. E. C Rs. 9, Mary's pension money Rs. 23 0-0, and about Rs 600 on contract work at Linguinpally. We canvassed the

outlook and all our growing wants before the Lord and among special requests begun to be made about this time was Rs. 2000 for the erection of a Hall for our bazar work.

From the Pramoor diary we make a couple of extracts from June entries. The first was made by Sister Hepley Freer. "The lines have fallen to us in pleasant places, yea, I have a goodly heritage"—this is the language of my heart My Master has been pleased to bring me unto this part of his vineyard in answer to prayer. The Lord laid the matter on my heart a few months before I came, to pray that an opening might be made for me in this work. One evening just after praying over this earnestly, a letter came from my sister Ruth, in which she wanted to know if I would answer a call from God to work in the Telugu Mission. *I shouted and said 'Amen, Lord.'* I thank God for this goodness, this being the desire of my heart ever since I came into God's full light. Glory be to his name, I met with hearty consent from all my dear relations,not to say I would not have come if they had not consented but my Jesus laid it on their hearts as well as mine. Now thank the Lord I am here in charge of the 'Christian Home.' All the way along it is Jesus.

"A tent or a cottage why should I care
'They are building amansion for me over there

'Though exiled from home yet still I can sing
'All glory to God I'm the child of a Kking.' "

H. C. Freer.

We doubt if many persons have found in the above verse of the hymn, "the child of a King" what our dear sister Hepley did as she sang it in a hut for a home meaner than multitudes would have for their cattle or horses. She was a spiritual mortal and had her conversation in heaven daily, finding not her joy in the abundance of that this world affords.

June 18th Bro. Moore wrote.

"During the week I have been getting at some of the children personally. Sunday evening I had a good talk with 10 of them. Dumpki seemed much moved and while she was praying began praising the Lord for saving her. I believe she experienced the pardoning grace of God. Day by day the responsibility of caring for these children presses upon me more and more. I have to live in God continually to do his will. Blessed be his holy name.

"His presence disperses my gloom
And makes all within me rejoice."

A. Moore.

Another entry by Sister Freer shows the character of work we endeavour to do among all our orphans. "The

dear Lord helps me in my work wonderfully. When I am weak then am I strong." All the children are experiencing much of the fulness of Jesus' love. Need I say it rejoices me to find that the hearts of these little ones swell with love for Jesus. They tell me every evening at prayer time that Jesus makes them so happy. It was not so last week, for the tempter was very busy and Alice and Harry made me much trouble. But since Saturday they have given themselves entirely to Jesus, and are walking now in his strength. Oh my Master give me grace to train these children for his glory and to witness for him."

H. C. Freer.

Our work in Secunderabad was much the same day after day as regards our part of it. But the devil often tried some new antic upon us. Evidently our work neither suited the devil nor his emissaries. It may be well here to give some idea of the work we were accustomed to do. At a given call, the bazar workers gathered in the front verandah of our house and there we sang a hymn and went to prayer that God would be with us, give messages, bearing, protection &c. Sometimes one at other times two or three would pray. Then forming up in procession order with musical instruments in hand, we began our March to the bazar preaching stands. Singing or not as we felt disposed at the stand, we generally though not always sang first and then bowed

in prayer before the gathering crowd, one two three or more engaging in very brief pointed prayers in Telugu, Hindustani or occasionally in English. Then a song, with music, followed by sharp, pointed, brief testimony or exhortation. Thus we preached the Gospel, but our preaching was testifying it. In this the boys and girls took as hearty and effectual a part as we. Thus as one after another of the 10 or 12 in our band closed a song or bhajan was sung. It was our place that every person in our band should take part on each morning and evening solely. In order to this we purposely omitted all lengthy preaching or argument. In this way a practicable work was opened up before our orphan workers in which time would give them proficiency, with grace. We closed with prayer and marched home and dispersed after prayer in the same place from which we set out. This in the main is our manner of conducting street services. It is not argument or theory but the plain fact of real salvation these poor dying people need. We never stand on our part to speak in the bazar without affirming our personal experience, and this fact of our personal testimony is the one thing heathen or Muhammedans know not what to do with, when we refuse to argue or answer questions, and affirm the testimony of experienced salvation from sin now, they generally look bewildered and say "How can these things bes." "Ye shall be witnesses," said Jesus. This we regard as our great office and work. Street preaching would be killing for one or two only.

But with a holy band of 10 or 12, spiritual power is enhanced and no one of the band is worked to death. We have often been interrogated as to the utility of taking our boys and girls into the work so young. We can only say this is their Theological Seminary. As did the Master we are trying to train our workers on the field in real instead of sham fighting. Does it work well? Yes, God's best seal of approval is on the movement. Often it occurs the boys and girls command a better hearing than any of us, and never are they confounded when they are in the spirit. God honours their testimony equally with our own. They pray, sing and in other respects work as do we daily. Our power is not in our numbers so much as in the unity of our combined faith. We never fail of victory on the field when our hearts are as the heart of one man. We in those early days of our work learned much of spiritual warfare. Often we went out and came in defeated, the devil had and held the field all through the spite of us. Why were we not united in faith and holiness. *We know of nothing that can successfully oppose a band of men and women entirely sanctified and filled with the Holy Ghost.* From the beginning of our work we felt keenly the importance of Jerusalem tarrying. It's well enough to talk of going ahead and getting the baptism in the work. But we have yet to see those who get it that way. We cannot. As we tarry and get anointed, so God gives us victory in the bazar. Our victory never runs higher than our personal experi-

ence as a band. Achans must die or we ground. We began a feeble band, with everything to learn. Yet how wonderfully the Lord stood by us encouraged, fired and owned us in those days of feebleness. We were treading new ground every step. We took our programme largely from the New Testament, not from what we saw others doing and felt our success or failure would surely be great. A valued friend wrote us it might not be either.

July 1883. Bro. Blewitt recorded our usual style of procedure with questioners or disputants. "We have made it a rule not to answer any questions during our preaching service. We allow the men to speak on and make as much noise as they like, taking no notice of them. If the disturbance at any time become too great from parties howling questions at us in order to inveigh us into a useless debate, we strike up singing or praying as we may be led at the time. Glory to God, what a wonderful charm this seems to have over a confused mob. If our first attempt fail to quiet disturbers, we try again and call on God in prayer till we do succeed, not leaving our post till we are masters of the situation. We have never yet failed in getting our message delivered somehow or other each time. We give all inquirers a hearty invitation to visit us during the day. Some have come, and we have had profitable talks with them."

In our street services we frequently have occasion to sing something in English, and give English speaking stand-

ers by a little gospel to show them their need and God's love. During the month of July we formed a wider plan of work. In the morning we devide our force, and with five or six in a band we visited different parts of the town, thus trying to proclaim Jesus to all. As we thus spread out over Secunderabad we began to see more and more how great a work God had committed unto us.

We here give a few incidents of our street work in July. Of the service of Friday evening July 4th, Bro. Blewitt wrote—"The devil appeared dreadfully stirred up, judging by the way some of his disciples behaved. Some wanted us to answer why we were white and they black: others who Bro. Luck's father was, &c. &c. We gave all their queries a deaf-ear and preached on. But this only infuriated a few, who were stamping, biting their lips, striking their hands together and threatening us. But our Captain was with us. We feared nothing in the midst of it all. He knew what was going on, and sent down a fall of rain *just then* which caused a general running in all directions. We quietly went into the empty market stalls near by and soon had a crowd there on whom we opened fire under shelter. The rain soon passed over, and we returned to our usual stand, and were enabled to preach Jesus and his dying love with no small success.

Of the services of the 10th and 11th of July, Bro. Blewitt farther wrote.—"Last evening and this morn

ing we met with no little persecution at the hands of the wicked heathen, all manner of dirty things were thrown at us, so much so, that each one had his or her clothes smeared from top to bottom. Some of us received a few stones. Hundreds beheld the bad treatment we received for the gospel's sake. This we trust will have some good effect on their poor hearts. I know for a certainty it has had a decidedly good effect on every member of our band. Glory to Jesus! It made my heart glad to see the cheerfulness with which the boys and girls bear the curses that are heaped upon us, and them especially upon females among us. Our wives come in with the girls for hard and filthy hits. But as long as such vile mouthed men live here by the thousand we shall decidedly continue to preach Christ Jesus their only Saviour."

July 20th, 1884. After two good bazar serviees we all turned into the English speaking members of the church to hear Major Tucker of the Salvation Army. The most interesting part of the whole service was the Major's experience. It was so clear as to conversion, and entire sanctification. His remarks upon the personality and work of the Holy Ghost were worthy of for more serious consideration among us as Methodists, than they will probably get. Many persons from time called at our house as apparent inquirers.

But a call to their knees would in almost every case clearly show they were not honest seekers. A man who

is a sincere inquirer after salvation will get down on his knees and seek salvation or light concerning God who alone can give it. Most of these quasi inquirers were Muhammedans and come to argue. They would argue but would not pray one minute. But on the night of the 20th July at nearly 9 o'clock we had a call from Nicodemus. A Marwady employed in the Government distillery, well educated, came into our house and with no disposition to argue or quibbe, talked of Jesus for more than an hour. He had spent seven years in prison for killing a man. We testified to him Jesus a present Savior and urged him to repent and accept him as his Savior at once. He bowed with us, in prayer but did not pray. We could see that the Holy Ghost must needs yet mightily convince him till he would cry out "Lord save or I perish." This man came several times to see us at night and then disappeared. We believe the Holy Ghost was at work in his heart but he was not prepared to yield and follow the light. Nearly two months later he appeared in our bazar crowd, and as our eye fell on him he put his finger on his lip thus bidding us not point him out. A little later still he came over to oppose and argue with us. Since that we see little of him. Our prayers are after him. We have left him in God's hands. About this time, the latter part of July, some of the baser sort hired two Sunyassis to take up their stand on empty boxes opposite us and sing and play on their sitars to draw away the crowds. But alas they

after four or five successive days effort gave it up. Our force was large, our exercises varied and lively, our music too with the help of the Holy Ghost in all and they could never after be employed to oppose us. Bless the Lord. By even these men the Gospel was given thus a wider reputation. July 23rd. We decided upon a season of united prayer for souls. We had been four weeks and more preaching and had not won yet one soul so far as we know. We did not feel that we were fully up to our measure in Christ Jesus or the Holy Ghost would follow some heathen soul. After our bazar service that eve we assembled in force for prayer. God was with us in power. The Holy Ghost searched hearts. Some confessed derelictions, others went up higher in God. Our prayer meeting ended at 10 P M. Bros. Blewitt, Luck and Ward tarried on till after midnight. Our waiting before God was a blessed one, and we reached a point where it became easier to believe now for God's rich blessing. Our faith became importunate for the bazar people. We decided on the following day as one of fastiting and prayer. It was a day of power. Our bazar crowds were unprecedentedly large and attentive. In the morning Mr. Campbell of the American Baptist Mission called on us in the bazar and preached with us for about 20 minutes. The testimony of the children was unusually bold and incisive. After coming in we assembled for prayer. A Christian cook named Joseph belonging to the Wesleyans who often visited us, a truly

converted man, brought his wife, who had lapsed into heathenism again, that we might in some way help her back to God. Bless God, she was reclaimed, and has since that day, we hear, been faithful unto God.

God wonderfully blessed us that day in a three hours' waiting before him. During the day some of us looked at a site offered for sale in the bazar, and submitted the matter of buying to God in prayer. Our evening bazar service was one of intense interest and blessedness to us all. Our Holiness meeting that night had a half dozen in who came after us from the bazar. Alas they were not ready to yield to Christ though convicted. Two especially could not or would not give up their drink idol, and God could not receive them, they went away as they came *unsaved.* All told this the 24th of July was one of the memorable days of our history in Secunderabad. God gave us that day in earnest of victory.

During the latter day of this month Bro. Carter desired Bro. and Sister Blewitt to come over to Chadarghat for a Sunday service for natives. We had been given to understand that street preaching would not be allowed in the Residency Bazar. Believing we should one day occupy Chadarghat as we did Secunderabad, we were anxious to get rid of the obstructions before we began permanent work. We therefore concluded a good way to get the lay of the soil early would be to let Bro. B. go over according to Bro. Carter's request and mean-

while go out with his bany's and wife for street preaching. He went two or three Sunday's and each time had street preaching both in Kotha Busty and the Residency bazar. Authorities made no attempt to interfere with the preaching and we hoped the way was clear for any kind of open air work for God. But the Magistrate said he could not allow us to have procession or music in the streets. However each time Bro. B. and his boys went out, did so much toward making a clear coast for us when we reached the point of claiming our God give privilege to preach Jesus to every creature as far as possible.

Private letters and the Pramoor diary show how God's abundant blessing was upon all there. God gave Bro. Moore early seals of his apostleship, and in July he baptized two orphan girls. God was with the new workers in Pramoor and very soon they had so fully won the hearts of the children that they had no trouble in exercising and maintaining wholesome discipline. We Bless God, for this. Sister Freer had remarkable success in the "Christian Home." The was enabled to point all the children with much success to Jesus. Besides the orphan work our Pramoor garrison did some field duty. They kept up the regular Sunday evening service in the Ullepur village.

After some considerable difficulty we had forwarded a puntulu to Pramoor for duty and Bro. Moore at once

had him at the school. This work we had long neglected for want of anxcellent teacher.

Bro. Blewitt describes his bazar experience of August 3rd "A very noisy time indeed for my party. A mad Muhamedan came and danced about amongst the crowd, abusing us all the time. Two of the children spoke and I followed. We moved on to our second stand where two of the children spoke followed by me. The devil and his children were properly roused. I was pulled off the platform, but was unhurt. The children were somewhat beaten, but were also unhurt. Here the police helped to make the row. "We have made a legal complaint to God. We are his servants, and he must defend us. We shall preach Christ tho' we die for it." The same evening we had the best field battle of the campaign Fully 500 people stood before us. Some seven or eight of us, male and female spoke, and God gave us one soul. A young man (East Indian) gave his heart to God. He was one of about 20 English speaking people who heard us that night. This was our first soul. We did truly praise God, and besought him more earnestly for a *heathen* convert.

August 5th, per request and announcement of Bro. Carter, we all went to Chadarghat for service in the Theatre Royal. 300 people, half English speaking and half native gathered there, at the unseasonable hour of 2 P.M. Service, Anglo Vernacular, two hours long, no

seekers, and and another service announced for Thursday evening following. Long had we been praying for the day when we could occupy Chadarghat. But we hardly felt the time had yet come. But at Bro. Carter's earnest exhortation we began these anglo vernacular services. As God leads we will follow. On the 6th of August came a letter from Bro. Hard of Allahabad to say a Methodist brother in America had willed him $ 1000 equal to H. M.'s. Rupees 3000, for the erection of a church in India. He stated that he therewith made over that money to the Telugu Mission for the erection of a church or hall at the capital of the Nizam's dominions. On the 24th of June we began asking God for Rs. 2,000, for the erection of a *preaching hall* in Secunderabad. A few days later we received notice that Secunderabad M. E. church would give us Rs. 50. Now on the 6th of August, 44 days after we first began asking for Rs. 2000, we are notified of the coming of over Rs. 3,000. Praise God. This is the way God answers most of our prayers "above that we can ask or think." No reader of these lines can tell how the conversion of our first soul, Aug. 3rd., and this answer concerning money confirmed our faith in the divineness of our Secunderabad campaign.

But this was not all. On the morning of Thursday the 9th Aug. a Hindoo Sunyassi came up to us boldly at the central police station stand and avowed his determination to become a Christian. A commotion followed, so we

had merely times to bid him "believe in the Lord Jesus Christ" when he was surrounded and borne away by the crowd. Our souls rejoiced and followed him with prayer. Aug. 10th Bro. and Sister Blewitt went to Lingumpully to have service with our married orphans there. They reported a grand time with all the children and about 40 colies. The some evening we had a somewhat noisy time in the bazar and at the end myself and our volunteer, J. A., had a meeting in the open street with some East Indian young men whose hearts were not a whit purer than those of the veriest heathen to whom we preach. *None Yielded.* Aug. 11th some of us went to spy out Hyderabad City. It is a vast City of over 2,00,000 souls. Much of it must soon be in ruins. Indeed now multitudes of houses are falling. "*Ichabod.*" Musjids or Mosques greet the eye every where. The Nizam's own is the grandest I've ever seen. Of Hindoo temples few could any where be found within the City walls and they are very inferior ones. Muhametan hate cannot tolerate many heathen let alone Christian temples. Notwithstanding all this, fully three fourths of all the inhabitants of the City are Hindoos. The City, off the main street has nothing to attract attention except poverty, filth and sin. It is said no one may preach Christ inside the walls of the City. When shall this vast multitude of dying souls hear of the only Savior the world will ever have? *In this great City the Gospel has never yet once been preached.*

But God leading us we shall yet preach Jesus Christ in even this City.

August 12th. We had a very large attendance at the theater in Chadarghat. Exercises were spirited and taken part in by a large number of persons, and a collection taken of 100. No seekers. In the evening we were all at the Chadarghat M. E. Church and one soul was converted, a schoolmaster by the name of Clark. Another seal of divine favor. On the evening of August 14th, a young man named Belcher sought God at the Theater Royal. But no natives came out though they attended in large numbers.

On the morning of August 16th I with four of the boys and girls went to the Market stand. I began after the singing and prayer. But an astonishing thing occurred. I could not get seven hearers to come near. Singing praying, the sight and sound of a man speaking had no effect. I felt like Paul, in "bodily presence weak and in speech contemptible." I gave it up and after a song, one if the girls began and from every side people began to come and before she ended five minutes of testimony. 150 people stood by us. I may mention here that this often occurred with Bro. Blewitt, Br. Luck and myself. My explanation is this. We probably had not God's measure of the Spirit, and again God wished to show us that these heathen would not be converted by our superior speaking. Again Go

meant to encourage the children and show us he wanted to use these humble agencies. In our Secunderabad campaign again and again have the boys and girls had twice the hearers we have had. We therefore count ourselves of no more worth in the battle field than they under God's hand. "Not by might nor power but by my spirit saith the Lord."

August 18th, the Sunyassi before mentioned came to our house for instruction on the way to Jesus. The previous morning he had again in the bazar service avowed his intention of becoming a Christian for the third time, and asked to be baptized, soliquizing to himself that he would thus get peace of mind he said he had been years seeking. Bros. Blewitt and Luck undertook his case, and, blessed be God, he was converted to God that day, *Our first Hindu convert in Secunderabad.* Our joy scarce knew bounds. The following morning he was with us in the bazar, and in the presence of a large crowd renounced heathenism and gave his experience of saving grace. On the previous day at the Theater, Sunday afternoon, August 19 1884, we baptized Peramanundum before a very large crowd at the Theater Royal. We here enter Peramanundum's experience or history in brief up to the time of his conversion as written by himself in Telugu and translated by us. Bless God for this trophy of grace from whom we shall often hear in the following history of our work. He was conversant with Telugu, his

mother tongue, Hindustani and Tamil so as to preach therein, and knew something of Canarese and Marathi. We gave him fully to understand he could expect nothing in the way of material aid. He was to live and work for God, and trust God to care for him. He said if God had cared for him all his sinful years surely now he would not forsake him when he sought to serve him worthily.

A HINDOO CONVERT'S EXPERIENCE.

My father's name was Venkata Samy, my mother's Veramun, I was born in Secunderabad. When 8 years old my father sent me to a pial school in which I received a fair education in common branches After four years in shcool I took employment as a domestic servant. From that time till I was 21 years of age, I was diligent in the service of the devil and he never treated me kindly in return either. The wages I received for my sinful service was darkness of soul, hardness of heart, sorrow and trouble and had I served him a little longer I would have received the wages of eternal death. But I am glad God loved me all this while and never altogether forsook me. He sent his holy spirit to convince me of my sins and showed me my miserable estate. He showed me what I was. Now began the struggle. I did not want to give up my sins though I wanted to be saved. The Lord would not let me go. I became very unhappy. I turned my mind assiduously to the teaching of the Hindoo Shastras. I diligently perused the 4 Vedas, 6 Shastras and

18 puranas with the hope of finding some peace for my troubled heart. But instead of finding salvation I became more miserable than ever. Just then I concluded that if I just became a Sadhu I would get what I sought. So selecting my company among the Sadhus I followed their profession. The company of these my new found companions instead of reforming me made me more wicked than ever. I fell deeply into sin. I soon found out I was living on the substance of others to which I had no right. This was agreeable to the flesh but not honest. I lived this sort of a life for some time, thus spending several years more of my time unwillingly in the service of the devil. For a long time after I became a Sadhu I did not live in Secunderabad but wandered through many places and among many people. At length I returned to my birth place. I did not go and join my relations but kept the company of my fellow Sadhus. In my wanderings, I had come into possession of the New Testament, but I did not believe in it and cared nothing about it. I knew there were missionaries at work in Secunderabad but I never saw any body preaching in the streets as the missionaris were never out in the streets with their helpers. I never met any of them. Some months ago some Methodist preachers appeared in the streets preaching every morning and evening. Their preaching created no little commotion among my people of the town. Curiosity led me to see and hear them. I heard them preach the

Gospel. I got very angry with them but dare not face them nor oppose them. Though I was angry I did not give up hearing them preach. For three weeks I heard them regularly. The word of the Lord says faith comes by hearing. It came so to me. One day one of the preachers urged all the people to make haste and get saved as time was very short and death was near. I could not forget that word "*time is short.*" I began to inquire if perhaps the peace I had sought for years might not be found in the way these preachers said that is by believing in Jesus Christ as the Savior and the Son of God. I determined to try. One day I went up boldly before the crowd and told the preachers I wanted to be saved. They simply replied to me "Believe on the Lord Jesus Christ and thou shalt be saved," and left me there in the crowd without another word. I was tempted now to think they to whom I had spoken did not think me honest and therefore they had turned me away with only this word. On another occasion I did the same thing and got from the preachers the very same reply and treatment. After some time, one day the 18th of August last on Saturday when the preachers I had heard were at home, I went to their house, and enquired all I could about Jesus. I felt sure on hearing what they told me that this was the way. I asked to be baptized. I was told that the first thing was to believe in the Lord Jesus Christ and be saved. I told them I did believe

that Jesus Christ was the Son of God. They told me to pray. I bowed down with them in the Verandah of their house. They prayed for me and I opened my heart and told God what a poor miserable sinner I was, and that I believed in his Son Jesus. While I was praying I felt that the Lord did accept me, forgive me all my sins. They told me the next morning to meet them in the bazar and publicly before all the crowd who knew me to renounce heathenisim and declare my faith in Christ as well as my determination to be baptized. I met them in front of the Secunderabad market Sunday morning August the 19th and testified that Jesus was become by Savior and renounced then and there heathenism forever, I trust. That afternoon in the presence of 300 people native and English speaking in the Chadarghat theater I was baptized. I know my sins are all forgiven. My heart is made pure of the dreadful sins that filled it before. I have God's Spirit witnessing with mine to tell me I am saved. I thank the Lord with all my heart that I know God now to whom I was a stranger a little time ago. Now I am preaching this salvation to my country people every day. I give them my experience and tell them to make haste and do as I have done. Some of my people tell me I have become a Christian for the sake of my belly. I tell them plainly the preachers told me when I came to see them I must not seek anything of them as they would neither take me to their home to live nor give me

money or employment. I must look to God for all I needed. I tell them all I get nothing for preaching. I do it because I feel called of God to do it and of my own accord I tell them when I was with them they gave me good food and good clothes and received me to their homes. But now I live on jowaree bread and joy to live humbly and work for Christ and when I think of my past life then look at my present experience what a difference I find. Once a sinner bound for hell but now a child of God.

Of his case we entered in our diary. "We do rejoice with trembling for this dear brother. God is able to make him stand." He seems a genuine case.

August 21st. We received a donation of a large drum and large cymbals from Bro. Hard. Bless God for them.

During the last week of August owing to rain we had but five street services against over twenty of an ordinary week. But the Lord of all the earth rules the clouds and winds and we serve him. The country was becoming very dry and many began to fear a famine. Bro. J. A. prayed earnestly for rain. It came and the earth soon donned a new face of green.

Letters from Pramoor told of God's power there. Bro. Moore reported Ramaka and Yellaga converted to God the first week in August and a remarkable visit of a Brahmin who came to hear of him whom he heard we

called the *true God*. He went away promising to return and our workers were much encouraged. Sister Freer wrote in the diary August 20th. "He giveth us richly all things to enjoy." Our souls have been wonderfully blest of late. We are feeling the efficacious blood of Jesus cleansing us and making us holy for our work." The sore eye plague visited Pramoor and few escaped a turn at this though not dangerous yet exceedingly painful affliction.

Sept. 3rd We went to the theater in the midst of rain. We were very glad we did for fully 100 persons came and we had a good meeting but no seekers.

We have not the date but sometime during the first week in September, we became satisfied that God would make of Peramanundum a preacher of the Gospel. For 3 weeks he was with us at almost every bazar service and at a few of the theater meetings. He lived among his friends and met us at the bazar stands. He being well read and well known, made a very effective helper. His soul gathered fire and interest in the work daily. We broached the question of his becoming a worker with us. He needed no instruction to apprehend and accept our *faith principle*. He as a Sanyassi for 12 years had been under vow, to have neither house, property salary of friends considered above others and to live alone on the alms he should receive in his wanderings

some of his experiences and trials in these 12 years were truly romantic. He said he had decided to preach Jesus the rest of his days whether he joined us or not. We asked him would he live and eat with our orphan boys. He consented and came to live and work with us as a preacher without salary forthwith. We desired he should be with us now that we might the better teach him the word. He having read but little of God's word before he came to us. He became from the day he joined us an efficient preacher of the Gospel. From the day of his conversion our bazar crowds were larger. The conversion of one of their Sunyassis and his becoming a preacher of Christ was a wonder exciting both hate, interest and oft excitement.

Bro. Bennett of the Lall Bazar Coffee Rooms Calcutta visited us for a few days and on the 20th of Sept. thus describes our theater meetings and speaks of our home and bazar work. "The [theater] meetings were conducted by Bro. Carter and were seasons of great profit to my soul. There was deep conviction throughout the audience. The singing and testimony was in three languages English, Hindustani and Telugu and was grand. It was accompanied with cymbals, tamborines, triangle, concertina, banjo and last but not least the *big bass drum.* Thus all of any language spoken here had their portion in due season. I heard the converted Sunyassi give his testimony concerning his salvation not omitting how he was saved from tobacco, bhang and

other particular vices. Bless God, Jesus can save even the natives of India from filthiness and sin. The grandest meetings I have been in have been those in the bazar. I have been in four of them. I was initiated last Monday evening, after having given my testimony to the power of Christ to save from all sin here and now. We knelt down to pray. While in this attitude and expecting nothing of the sort a corn cob thrown by some one in the crowd hit me in the left eye, and cheek. I praised the Lord and asked him to bless the man who threw the cob. *It was my first literal blow for Jesus.* I felt as though I could turn the other cheek also. The Lord bless and save all our persecutors. I am more than delighted with the Faith Mission and am convinced it is in God's order. The three days I've spent here have been heaven on earth to me. Every thing seems to work so smoothly. So far I have not noticed the least friction any where. To hear the orphans going about singing, "I've been redeemed," "I'm washed in the blood of the Lamb," and other blessed hymns fills my soul with joy indescribable. Tears of thanksgiving spring to my eyes as I write. Surely God has great things in store for these boys and girls saved from heathenism."

Bro. Bennett's stay of a week was a very great blessing to every member of our Mission band. Bro. Blewitt entered gloriously into the experience of entire sanctification. Sister Ward attained ground never before reached and even the children who could not understand English

were wonderfully uplifted in faith and experience. He seemed to us more like one of the early Methodist preachers of the Nelson or Abbot order than we had ever seen or known. Bless God for his visit. He was not content till he had left us money in addition to all these blessings.

I made a trip of about 10 days to Bellary and Madras securing a few subscribers for the *Watchman*, doing something for the Lord, and taking a good look at what our Church was doing for the natives of Madras. A young man aged 26, Ebenezer Thompson, offered himself as a Telugu Mission recruit. He was of a very quiet temperament and seemed to be possessed of some resolution. He gave up his employment as a clerk at Rs. 25 per month and came back to Secunderabad with me. We prayed that God would richly endow him with fire and power for successful work. Of the theater meetings we felt ill satisfied. The unworldly mass of English speaking persons present who though in many cases unconverted were all regarded by the heathen as Christians seemed to be in the way of success. We began therefore some very faithful work among the English speaking people. Many did not like it. They effectually stood in the way of success in reaching the natives, and we began to feel that unless they got out of the way by getting converted or getting out of the meetings we need not expect much success. Two months' work gave us no native seeker then. Perhaps a dozen were converted

to God among the English speaking people. The attendance was regularly large numbering 200 and more, but we could not congratulate ourselves over numbers much with so few souls saved. We did not regard them as a failure by any means. For by them we believed we were preparing the way for open air work in the bazar there when our force should permit of division.

A few financial notes this month are of interest. I left for Bellary and Madras without money save for my ticket to Bellary. In Bellary two natives who heard me preach in Telugu, gave me each 2 annas unsolicited, an old lady sent Rs. 5 for a member of our Mission, and a brother gave me one rupee. None of these parties knew I needed money. In Madras, a sister gave me Rs. 10, two or three others gave me mites, so I had and to spare for my return to Secunderabad. Early in the month our house rent Rs. 30 was due one Saturday morning. We had one rupee and eight annas on hand just enough for the day's bread. We bowed down and asked God for the rent money. A few hours later the postman brought us a M. O., for exactly the amount needed from the 2nd Asst. Collector of Surat a stranger to us. We blessed God.

Our cash book showed, a sister 14, a friend 5, another 3, M. O. 5, R. P. 140, V. E. B. 23-8-0, L. 5-12-0, I. N. D. 234.

Our contract work ended at Lingumpully and we are commended, we hear. We were encouraged and immediately took a much larger contract for the coming year to open at once.

A sad note we make also. Poletia, one of our most promising orphan workers, lost his peace, and said he wanted to leave. We hear he joined some Muhammedans in the bazar who gave him money with which to return to Adoni, his own country. He went, having much injured Christ's cause, and was followed by our most earnest prayers for his reclamation.

Our "India Holiness Tract Depository" got a start at last. We received Rs. 170 of tracts from Rev. J. Inskip of America, and Rs. 15 from Belle Leonard in England, and purchased Rs. 150 of books from Br. Fox and opened to the public. We are not content with blessings in our own camp alone. We do want to bless this entire Empire. By God's grace we will.

From Pramoor Br. Moore reported the conversion of Merab an orphan girl and her baptism about the 12th of September. God was with them all in School work, band and preaching meetings, the work in the village, with visiting Banyas and all their other labors. God suffered them a gentle trial of their faith for money and they rejoiced in the midst of it.

On the 11th of October occurred the great day of Desarah festival. We never saw such crowds as turned

out on the banks of the Houssain Sangar tank to see the gods immersed. Not less than 50,000 people were there at 3 p. m. of the 11th. We planned an hour or more in this throng on our way to Chadarghat. Such a throng. They acted as though they would eat us up. Some acted shamelessly. But we held our ground on a large stone and declared Jesus to them. But Satan met us at the Theater as well. A General (Christian ?) lived in the compound adjoining the theatre. He hired a native band of tom tom wallahs to oppose us on the other side of the wall. The spectacle here presented is one very flattering doubtless to the character of a Christian General. He kept up this performance for some time and desisted. He paid the band Rs. 5 per night His aim was to break up the theater meetings, but on the 18th of Oct. he surrendered.

Oct. 25th was another day of note among us. It was the day of the successful capture of the liberty to preach in the Residency Bazars of Hyderabad. We had been refused any concession in the line of such open air work as we were accustomed to do in Secunderabad. Friends told us we would be arrested, &c. But we determined to try. Not that we despised civil authority, but that we did not recognize the right of any officer of the law of any land under heaven to prohibit preaching when the Son of God has said "Go, preach my Gospel." Accordingly in force on the morning of the 25th we went to Chadarghat and direct to the bazar. We were hardly begun

when police peons ordered us to desist. We refused to do so and they reported of course. At our 2nd stand near the clock tower a police officer ordered us to disperse. We again refused so to do, and he intimating that we were in for something for refusing to obey the officer of the law, took his departure. We were in Chadarghat during the day and in the evening repaired again to the clock tower stand and were surprised to find several policemen there to keep the very best of order for us. At the close of service we ascertained that the Magistrate had ordered us to be not only not disturbed but protected. Bless the Lord. This throws open this immense bazar field to us and lets us up to the wall of the city of Hyderabad. The street services that day were novel there and largely attended and much blessed. Faint heart said, don't go to Chadarghat, but Jesus said go and now any body can preach Christ there under protection. For a year this bug-bear of the authorities anticipated opposition stood before those who would preach there. Now the door is open for processions, music, preaching, &c. Praise God.

Toward the end of October we received a letter from a Baptist friend in America who has once remembered us liberally, inquiring the cost of a native preacher with us.

India Holiness Tract Depository meeting with much favor. Many orders. A brother from Calcutta suggests the idea of reaching every missionary in India with holi-

ness tracts and books. I would not wonder if the thought came from the Lord. At Pramoor Bro. Moore wrote: "No fear of famishing here. The danger is one is apt to lose spirituality by eating too much. May the dear Lord save us from that." On the 7th of Oct. Bro. Moore baptized Ramaka, Obbe and Tiga, all converted after Bro. Moore went to Pramoor. Thus had God given Bro. Moore six souls in Pramoor. It is strange, and not strange, for it was the work of the Holy Ghost among us in Secunderabad and in Pramoor, there was this month a great hungering after God. The boys and girls working with us in Secunderabad were developing spiritually at a wonderful rate. God was owning their labor and the Holy Ghost begot in us all a deep sense of our helplessness in our great work unless mightily baptized with the Holy Ghost. We felt that the theory of expecting help or equipping grace on the battle field did not satisfy us. The Holy Ghost very deeply impressed on each of us the need of a personal pentecost. We saw ourselves the agents of God, and God had sent us that he might work *through* us. We therefore must be "full of faith and the Holy Ghost." We betook ourselves much to prayer and the gracious Captain of our salvation did uplift and settle our souls in the blessed Spirit. Still we are far below the New Testament measure.

October 30th was the great day of the Hindoo Dewali festival. We made a warlike strike on the bazar at

night, and at the police station stand for more than two hours we declared salvation to the dying heathen and Muhammedans who stood by us in large numbers. The power of God was wonderfully manifest among us. Though the crowd was great and the day a great feast day, in an immense crowd we had remarkably good order. Thank God, we were there to raise our voices against the sins of this people. Oct. 2nd Br. Ernsberger had returned from Bangalore, and entered at once with us into the thickest of the fight. Nov. 8. We donned the pugri and long coat. He with us thus cut English cost and came nearer the natives we would reach. We take occasion here to state that so far are we convinced that the costume we wear is an advantage to us that we would under no consideration return to our former costume. Many covet being called padris, but it is of no advantage to us in spiritual lines. About the middle of November or a little before the devil's company got up a company. One backslidden Brahmin, a Roman Catholic, a Mahomedan, a Pariah and a mixed class besides secured instruments and began an immitation of our bazar services, just as they saw us do so they did even to the getting down to pray. Of course it was all mockery. But it proved to us that our preaching was having some publicity and power.

Nov. 8th Bro. Blewitt and Luck were recommended for admission to Conference on trial by the Chadarghat Qr. Conf. Br. Thompson was made a local preacher. A

week before conference Br. Jacobs came to see our work and help us. His work was blessed to the good of many in the theater service, the Chadarghat Church and in our midst. He went with us to the bazar one day, but the devil seemed to know him and to be determined he should not speak. His long black coat so in contrast with ours was also the object of some attention. But at last he got a hearing and God graciously blessed us all. During the first 10 days of November the Lord sent us about Rs. 150 in special gifts. He knew our need. On the 14th Bro. Jacobs and I set out for Conference in Allahabad and on the 19th Bro. Carter and Ernsberger followed, leaving Bro. Blewitt in charge of our Secunderabad and Chadarghat work. The experiences of the work were of the ordinary sort. On the 22nd it was proposed to visit the great annual fare at Bolaram. A good party went. But alas the police interfered, not the British but the Nizam's police. Some of the party were roughly treated and forbidden to preach. But as they were returning home they met some of the Wesleyans going thither and Bro. Blewitt turned back for another effort with them. The Wesleyans had the day before been roughly handled as well as losing their book stall and being badly treated. Bro. B. turned back with them and God gave them a good time preaching after all, and a walk home of six miles. Nov. 2nd in Pramoor little Nursinga passed away. When very small he had been nick-named "thief Nursinga," because he was fearfully

given to petty stealing. But, bless the Lord, he came to Jesus and was saved. He died happy in the Lord. During this month many of the orphans in Pramoor had a spell of fever sickness and Bro. Moore found his hands full. Even the puntulu got fever. Sister Freer wrote us in those days of much spiritual living. God had wonderfully blessed her daily in her work with her East Indian orphans. She had in a few brief months gained the esteem of all. Each day she zealously care for this little charge of souls. Our dear orphans and the work among them is the joy of our life. By these we know of the favor of our gracious Lord. Blessed be his name.

Our Conference met in Allahabad Nov. 22-28. Nearly all of the nearly 50 preachers were present. The Session was an interesting one and it was perhaps the most effective session of our history. More than one third of all the preachers were appointed to purely native work and yet the English work was not neglected. One or two points vacant last year could not yet be filled. Actual work among the natives of India never had such a showing as at this Conference. More than one fifth of the 2000 members of our churches are native. Vernacular day and Sunday schools are found in nearly all our charges, and vigorous campaigning in native work is in progress with much promise of success. It was apparent that we needed but be faithful to God to successfully solve the problem of our existence in India as a selfsupporting mission. The Telugu mission was re-

membered as the child born about four years before in the very same City of Allahabad, and Conference cheerfully gave another helper, Bro. V. E. Bennett, to the increasing work of the Telugu mission. Bros. Blewitt and Luck of the T. M. were received into Conference on trial. Bro. Ernsberger was appointed this year as he had requested last year to "Lingasagoor Canerese mission" and Bro. Jacobs' appointment was so made that he could join him later in instead of holding on in Bangalore where every foot of soil is claimed by some missionary padri. No matter how many thousands go to hell without hearing the Gospel from him, yet he cannot allow another to preach to them unchallenged.

We were all at our posts in Secunderabad by the 5th of Dec. to find God had blessed the work and workers in our 20 days' absence. On the 8th, Bro. and Sister Luck severed their connection with us and returned to Chaderghat to work with Bro. Carter.

We found soon however the devil had invented and put in operation one of the most subtile and hellish schemes for ruining the characters of some among us, we ever heard. But, glory be to God, a few days' praying and investigating defeated the accuser of the brethren. How hellishly the devil fights our progress. Praise God. This is to us evident indication that we are in the right line in the main. Sunday Dec. 6th was the mightiest spiritual day of our history. Every worker in our band

seemed on fire. We had a mighty blessing in Secunderabad, in the theater and in the Residency bazars. On the 7th Bro. and Sister Blewitt left us for Pramoor.

Early in Dec. our hearts were much gladdened by many clear evidences of the working of the Holy Ghost among the people to whom we daily preached. A number came to us as seekers in much apparent earnestness and sincerity. On the 11th a Roman Catholic heathen cook, employed at Rs. 10 per month in the Assembly Rooms, called on us. He was awakened. We showed him the narrow way. He said he was ready to pay the toll and pass into and upon the "Highway to glory." We knelt and prayed for him, and he prayed for himself. In evidence of his turning his back on the world and sinful courses, he threw away his tobacco and belt and jewelry and renounced drink. He went off happy apparently, and we left him in God's hands. He visited us often later on. But did not seem clear as he was afraid to take his stand and testify before the heathen in the bazar. That God blessed him we do not doubt. But cowardice will soon ruin any soul. During our absence at Conference a young man apparently thoroughly awakened by the Holy Ghost, employed on Rs. 18 a month in the Public Library called seeking the way to God and peace for his troubled soul. The brethren did the best they could for him and he accepted Christ. Yet for some time he came no more. On the morning of the 12th Bro. Ernsberger went to

find him and in the afternoon of the same day he called on us. His name is Nursiah Naidu, aged about 20, intelligent and dead in earnest about becoming a Christian. The reason he did not continue regularly his visits from the beginning was this. No sooner did his friends learn that he intended becoming a Christian than they put a guard over him and would not suffer him to visit us.

We made the way of Christ as clear as we could to him. He was ready for any thing. He abjured drink he had only touched a few times, and tobacco, pulled off two heavy gold ear rings and most simply and clearly accepted Jesus as his Savior. He was then ready to go with us to the bazar and be baptized there before all the crowd. He went with us. His presence with us attracted much attention and we had a tremendous crowd. About the middle of our bazar service, Nursaya stepped forward, gave his testimony and kneeling down was there and then baptized. Almost breathless stillness prevailed. Many Brahmins were by to see the strange sight. The crowd was immense. After Nursiah's baptism, I spoke some 12 or 15 minutes, having good attention but observing some of the devil's fiery eyes in the crowd, soon the devil's kingdom seemed to turn out all its bottomless pit inhabitants to fight us. We however closed our service. But as we got down from the platform the crowd gathered and took Nursaya and for a little time they carried him bodily away. We finally got him extricated and sent him home to his widowed mother,

NURSIAH NAIDU'S EXPERIENCE.

PRAISE the Lord Jesus Christ, through whom I am saved. May I trust in him ever without falling back. I desire briefly to give my experience. I was a heathen and a Naidu by caste, but I thank God that he showed me the way of salvation and the true religion. My father's name was Kristnaswamy Naidu and my mother's is Nagama. I was born in Secunderabad. I was sent to school in my boyhood. The master there was a Roman Catholic. I heard from him first about the Savior, but I didn't care about him very much at that time. I was a great sinner from my youth up till my eighteenth year, when I turned to the Lord and the Savior of sinners. I heard the missionaries preaching in the Market bazar, close to my house. I went first to see and mock them, but thank God that he showed me his grace through them. I was with a bad companion when I saw the missionaries preaching the gospel. I heard it very attentively, but I did not take it into my heart very much, as I was with a bad companion. But the Lord had mercy on my poor soul and worked powerfully on my heart. I heard them once while they were giving their testimony, that Christ had saved them from the devil's hands, and they told us that he will do that for every one that believes in him, and they told us to try it and prove it in our hearts; they told us "go to God as great sinners, and pray to Jesus to forgive our sins, and he will forgive in the same moment, and if you

cannot get it proved to be true you may throw it away." This is the good news I heard from them, and the same moment the truth flashed into my heart very brightly. Praise the Lord! I went and prayed in my house on the same day secretly, and glory to God! he delivered me openly. I left every wickedness in that same moment and turned to God. I never saw the Bible before. I gave my heart to Jesus and he led me to see the Bible, and that same moment I got very fond of it. I testified to my friends and wicked companions about Christ, how he was working in my heart. They were all very astonished at me. I refused my heathenism, such as idolatry and the marks of heathenism. My mother and every one of my family were astonished at me when I told them that I don't like their heathenism. I saw in the Bible that I must believe and be baptized, but I was afraid to get baptized, because I feared the people. But glory to God! he took away all fear from my heart. After nearly two months, I went to the missionaries and told every thing about my heart, and how Christ had worked in me. They were very glad to hear the good news, and they told me to get baptized, but I was afraid to do so. But thank God and my Savior Jesus Christ, he gave me great strength that instant, so I went home and told my mother that same night every thing about Christ, and of my intention. I told her—"I am going to get baptized in His name, and become a Christian." She made a great row that night, but praise the Lord, I

did not fear the people. They took me to a relative's house and kept me there a prisoner, but, thank God, he was with me all the time and delivered me from the devil's hands. I ran away from them and got baptized by Bro. C. B. Ward, in the name of the Father and of the Son and of the Holy Ghost, on the 12th of Dec. 1883. After I got baptized my people took me away to their house and they gave me a lot of trouble and tried to turn my mind, but, praise the Lord, he kept me faithful. And now he has released me from all my troubles and the devil's hands. I trust the Lord only, to deliver me from all my persecutors and troubles which I shall have to suffer for his sake. I pray the Lord to give me more strength to take up my cross and follow him. Pray for my poor mother and for all my family that they may get saved from the devil's hands as I did. May the Lord save every one of the readers of my testimony.

NURSIAH NAIDU.

The above is a brief outline of Nursiah's experience as written by himself. We are happy to state that it is genuine. It looks like small reaping for these months of sowing but it gives us a world of comfort that these two men have been truly and powerfully converted to God.

As our souls were cheered by Nursiah's conversion, we were saddened through and through by the loss of two workers. On Thursday the 13th of December, the very

day we were expecting Bro. and Sister Moore in Secunderabad, we received a letter from Bro. Moore stating that Sister Moore went to her reward on the 8th inst., and that her remains were buried beneath the large Pramoor tamarind tree by his own hand. Saturday the 15th while we were thinking Bro. Moore and Sister Freer might be coming in, yea while we were writing somethings in memory of Sister Moore for the *Watchman* another letter from Bro. Moore came stating that Sister Freer had gone to glory on the 12th inst. For a moment our eyes blinded with tears and our hearts leadened with sorrow. In one week were taken away from us two of our best workers. We have persuaded however that this inscrutable providence of God was all right. Bro. and Sister Blewitt reached Pramoor too late to see Sister Moore, but they were present with Sister Freer in her last earthly hours. We are glad to have from Bro. Moore the following account of Sister Moore's sickness and departure from this world.

"Just at the time we were making arrangements to come into Seconderabad, my precious wife took very sick. Dear precious one she was true to God and the work. Loyalty to God in all things and pure perfect love to her "Beloved," as she called Jesus, characterized her life. Purity in word and action marked her social and private life. Her husband she loved with a degree of innocence and purity and fidelity worthy of being immi-

tated. When she fell sick none of us thought she would die. Sister Freer and myself plead with the Father for her and had strong hopes of her recovery, but he took her home. Many a time in her bodily anguish she would say, "I am very weary, dear Jesus, let me rest" or "Jesus, dear Jesus, take me home." Not a word of complaint or impatience passed her life. In her fearful agony of body the Lord gave her visions of himself and of the glory land. Once as she lay upon her bed she pointed upwards, and said, "there, there." I asked her what? She replied: "Those men there." Frequently she would point upwards and say "Lord take me there," "take me there." The dear Lord took her home to the home she loved to sing about. The blessed Savior she loved so well called her home Dec. 8th 1883. Beloved Crey, I look forward to the time when I shall stand by thy side on the crystal sea and crown him Lord of all. Farewell, beloved, till we meet there. May the dear Lord teach me to love himself as thou didst."

Of Sister Freer's illness he also wrote as follows. "Our dear Sister Freer had a peculiar fit in the early part of September and became weak after it. Under the care of my wife she began to rally. The cold weather came on and was severe for her, and she seemed to get a touch of the inflamation of the lungs, about the beginning of December. She continued about and waited much on my wife. None of us dreamed she was so ill. We all

thought a change to Secunderabad for a time would do her good and a change was accordingly arranged for. The death of Sister Moore was so unexpected to us all. It seemed to tell much on Sister Hepley. She went to her bed exhausted and rapidly sunk away. I am led to think she died of the heart disease. The shock of Sister Moore's death was too much for her. Bro. and Sister Blewitt came very unexpectedly and the surprise at meeting them under such painful circumstances I believe hastened her departure. She seemed to rally a little under the effect of medicines Bro. Blewitt brought. Still she sunk rapidly. When the doctor from Siddepath came Tuesday evening he said to her, "don't be afraid you'll get over it." She replied "I'm not afraid." Blessed soul, on the verge of eternity without a ruffle of fear of death. "Oh death where is thy sting?" Hallelujah to God and the Lamb. At 2 o'clock Wednesday morning she was sitting on the cot with her head resting on Bro. Blewitt's shoulder, when she said, "I am exhausted." She was laid down at once and, almost immediately after, her happy soul was conveyed to the glory land. No struggle. No flutter. Now she gazes with undimmed eye on the King in his beauty. These two sisters loved each other much and almost together the Master called them to their reward. The place was holy all that day. The children said "we cant cry for her, We dont seem to be sorry for her." Truly we could not cry. The very air was full of the angels of God. Hal-

lelujahs were borne on the air, and the blessed Jesus revealed himself then to me most wonderfully. Wonderful, wonderful salvation. My soul was filled with divine glory."

Strange it seems that two such sisters should be taken away in early life just when they had begun their work for God. One thing has impressed itself on my mind regarding this strange providence. They, our two sisters, had given their testimony to the power of Jesu's blood, they had told the people of the peace and victory Jesus gives his people in death and the Master called them to seal their testimonies with their lives. Gladly did they do so, "for they loved not their lives even unto death. Where are those who will take their places in the Master's harvest field?"

In the midst of these almost overwelming trials, God wonderfully sustained and blessed Bro. Moore He added a closing note in the year's diary, as follows: "Now I close the year with a new song of joy and praise to my God and Savior. I am richer to-day than when I came to Pramoor. I have besides my precious Savior another most powerful link to glory. My glorified wife has drawn most all of earthly love to heaven with her. Yes I'm richer in the knowledge of the loveliness of Jesus than ever before. Is not this enough?

'Jesus thou art to me
A living bright reality.'

Glory to the Father and to the Son and to the Holy Ghost. Amen."

A. Moore.

IN MEMORIAM.

Dec. 8th last, Sister Cecelia O'Leary Moore ascended from Pramoor to her reward on high. She was taken away from a good husband and many dear friends and relations very unexpectedly to all. She was with her husband, Bro. Arnold Moore, just getting ready to come into Secunderabad for a couple of months or more, when she was taken with a sickness from which she never recovered. Her remains lie beside those of one of our orphans under a large tamarind tree in Pramoor. Thus has gone up to the celestial city the first of our Telugu Mission workers. Sister Moore was about 25 years of age, born in Hyderabad, Deccan, converted in 1875, ever after which she led a steadfast Christian life. Though she did not for years join the Methodist Church, she was led of the Spirit to forsake worldly society, the use of jewelry and stylish dress. She was often called a Methodist for her devotedness to God. In June of 1880 she engaged to join the Telugu Mission which she did in Nov. following. She has since been a tireless worker with us. In September 1882 during a visit to Poonah she entered upon the experience of entire sanctification and her life betokened from that time an indwelling Jesus. In March last she was joined in wed-

lock to Bro. Arnold Moore, now of the Telugu Mission, and with him soon took the principal charge of the orphan work at Pramoor. She endeared herself greatly to all the children of our two orphanages and without doubt has jewels in her crown. She labored among the villagers too with much success. But after 3 years of tireless toil and divinely honored living in this, the chosen work of her life, God has taken her away. Her friends are bereaved. But what shall we say of Bro. Moore. Dear Reader, let him have your prayer. We have lost a noble and trusted worker. Shall her mantle fall on another of India's daughters? Our hearts are bowed down under this unexpected blow. Thank God she went, though amid much suffering, washed white in the blood. Two of her most favorite hymns were "How bright the hope that calvary brings" and "Sowing in the morning," Nos. 45 and 25 in "Beulah Hymns." She has wrought well and has gone to her reward early, She had just mastered Telugu well and was apparently just fitted for usefulness when God called her. She was an orphan but has many relations in Hyderabad and elsewhere We hope some suitable memorial may be made to perpetuate the memory of this noble young woman a daughter of India who, an example to her sisters in Christ, gave herself to the work offering the Gospel to the heathen and finally laid down her life in the field. By God's grace she shall see thousands singing Christ's praise in the field where lie all her mortal remains.

We are filled with grief yet nerved to intenser effort for these people to whom God called her. C. B. WARD.

OUR SECOND WORKER GLORIFIED.

Just as I was closing the sad note in memory of Sister Moore, the postman brings a letter to say, "*Our Darling Hepley is no more. She was called away this morning at* 2 o'c. *to be with Jesus. Yes, she is in glory.*" *This* is a note from Bro. Blewitt dated Wednesday morning the 12th Dec. Pramoor. Our grief is great. The Lord giveth and he taketh away. Blessed be the name of the Lord. Through blinding tears we bless the Lord. We are, oh, so sorely bereaved Our force denuded in a single week of these two dear workers. Sister Hepley Freer only joined us in June last and has wrought in sole charge of our East Indian orphanage ever since. We did not know she was ill, more than troubled with a cold. So late as the last week of November she wrote so cheerfully of her work to me and later to her sister, Mrs. Blewitt, saying she did not want to leave her work for a change. She has wrought with remarkable spiritual success among the children. She won the place of a mother in their hearts and their grief is not second to ours. She leaves a dear father and mother and sister in Madras and two brothers elsewhere to each of whom she was very dear. She was devoted wholly to Christ, aged 25, a daughter of India, a woman of great promise in the Church. Her

love for Christ and the heathen enabled her to do all her work with the E. I. orphans well, and go far toward acquiring the Telugu in these few months. But God has taken her. What we are to do in this extremity of our work we know not. May God speedily call forth of his hand-maidens to fill their place. C. B. W.

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The loss of our two dear sisters in our work in the space of one week was very great. We know not how to repair the breaches in our working ranks. But we all set our faces resolutely to know and do the will of God. Brother and Sister Blewitt resolved to hold the fort in Pramoor till other arrangements could be made. In Hyderabad and Madras many mourned with us among the relatives of our departed workers. Many condolences came in to us. We blessed God for Christian sympathy in this hour-of need. Memorial services were held by request in both the Chadarghat and Secunderabad Methodist Churches. Among the good things we are glad to record of these dear workers is that they were both *entirely sanctified.* Their experience and testimony were alike clear to this blessed fact. Their remains lie beside those of a little orphan boy in Pramoor on a little plot of ground sacred to us enclosed by a rustic fence. Back of that sacred spot we cannot retreat till the one million souls of the Yelgundel district have had the gospel preached to them. Some how

we felt that our sisters in their death were helping us solve the final settlement of our mission in those parts. Yet we could by no means see how. But we shall see a little later how this very thing was true. "God moves in a mysterious way, his wonders to perform." Our holiday season was a solemn one both in Pramoor and Secunderabad this year. We found in our hearts no disposition to join in the festivity of the occasion.

Nursiah met with bitter persecution from his relatives and was not allowed to come to see us. We was for some time kept as a prisoner under guard. He were not allowed to go to see him and could scarce get him a note so closely was he guarded. But we did hear he was steadfast. The very bottom of hell seemed emptied forth to overcome this lamb of God. But we bore him up by prayer, trusting God to make him yet a toppler over of idolatrous mountains. His conversion was the theme of comment every where in the native community of Secunderabad. No philosophy could explain it. The fame of it spread far beyond the limits of Secunderabad, his relatives being all well-to-do high-bred Hindoos of the place. After his conversion we observed many caste men in our street throngs. *How great our need.* A mighty gospel mightily applied by the Holy Ghost ought to and will bring about spiritual wonders in mighty convictions leading to immediate surrender to God and acceptance of Christ.

The year closed in financial scarcity. But our faith in God was strong. In the last days of the year we received letters that strongly led us to hope for the coming of a new lady worker from America. We wrote her to come on at once.

Jany. 3rd. I left Secunderabad for Pramoor intending at least temporarily to remove all the orphans from Pramoor for the time at least. Bro. Marrett having heard of the illness of Sister Moore went out to Pramoor in the hopes of bringing her in. But he was too late even to see her. He came back however strongly persuaded that the E. I. orphanage should be brought away at once and if possible located at Lingumpully. Bro. Blewitt was enthusiastic over the proposed change. Bro. Davis seemed to think it was in order. So leaving Bro. Ernsberger to look after the contract work and Bro. Bennett in charge of the bazar work in Secunderabad and Bro. Moore in charge of the boys and girls in training as workers, I set out to attend in person to the transit of the orphans intending to have a man employed for the purpose in charge of our property in Pramoor till such time as we should re-settle there. In my plans the E. I. Orphans were to go to Lingumpully, and the native orphans to the contract work at Merdchel. When I left for Pramoor I fully expected to be back in one week or ten days at the outside. I think my plans were as calmly and wisely made as most men

could have made them. But I soon found God's ways are not our ways. As I rode along the way, a strange, but persistent voice demanded of me again and again, "Why all these changes, By whose order are they?" At first I was half startled at the query. But it continued to come to me. At noon of the first day out we rested for an hour at Toombkoonta. During that hour the conviction came forcibly upon me that our plans were not altogether of the Lord. I was led seriously to reflect. I found that in all my counseling with Bro. Marrett, Bro. Davis, and our own number there had been little prayer and much dependence on *our wisdom*. We had been asking not for divine direction so much as for divine sanction to our plans. I camped for the night at Anantavam, 21 miles from Secunderabad. I retired to the shades of a lonely tamarind tree some distance from the road, and there sought clear light of God. I decided there to hold up, and make no moves except the cloud of God went before. As I prayed, the sun went down and the shades of night gathered round, but the glory of God shone around me. I saw clearly the will of the Lord against all my plans. A firm persuasion took hold of me, that something good was in store for us, in the land matter at Pramoor. What I knew not. In my original plan we were to bring away the orphans till we succeeded in getting land of Government, which we still hoped to be able to do later on, as the whole matter came before my eyes as I prayed. I

thought my plan of moving might hazard our foothold in the Yelgundel district altogether.

On this journey out I read Jennie Smith's " Baca to Beulah." Here was indeed a marvelous cure of an incurable invalid in answer to prayer. She was raised up in one moment from 16 years bedridden illness to walk and never once in seven years has she ceased to be other than an able-bodied Evangelist wonderfully owned of God in soul saving. My faith at this juncture was wonderfully strengthened by this wonderful record of faith reward. On our way out we could but wonder as we saw the prospective plenty in the almost unbroken expanse of rice fields whether a famine is in the near future.

At noon Saturday the 1st of Jany., I reached Siddepett. Here a letter awaited me from our old merchant telling me the putwarrir of the locality of Pramoor was ready to treat with me in the matter of a lease of land. How my soul praised God at this intelligence. Now I could see why the Lord overturned all my plans on the 3rd inst.

At sundown I was in Pramoor. I found all much better than I had expected. Willie Pincott was indeed feeble and in need of a change. I was soon at home with all in a little time. The huts were in need of repairs, but otherwise I found, all in fair condition. The weather was cold, 50° at 5 a. m. Sunday morning the

6th Jany. '84. This Sabbath was a pleasant and spiritually profitable day. All seemed happy but somehow there was a sad want of homelikeness in the "Christian Home" especially. These children seemed truly like sheep without a shepherd. At the evening service my heart was much drawn out toward all these little ones whom God has given us. I spoke to them all at the evening service of the unity Christ commands, i. e. one of purity through his precious blood.

Monday we met the putwarrir and found him an affable Brahmin, quite ready to allow us the chance of leasing the plot of 20 begahs now occupied by Pramoor at the ordinary rates. On the 8th Bro. and Sister Blewitt and Willie Pincott left Pramoor for Secunderabad.

Our revised plan was that we fall to and as soon as God would allow us to do so, put up orphan and mission homes in Pramoor. Bro. Blewitt after leaving Sister Blewitt in Secunderabad was to return to Pramoor and help in this work. The hand of God seemed to point out Pramoor as the future headquarters of our district work. By faith we therefore resolved to erect homes for the glory of God in Pramoor. How glad we were, after four years of watching and praying, to get a chance for a permanent settlement in this section of the Nizam's Dominions. In all these days of waiting we never doubted the hand of God leading us hither.

In a few hours after Bro. and Sister Blewitt left for

Secunderabad I with the children fell to reforming the external and internal appearance and condition of the houses. Cleaning, shifting, stopping open windows and doors &c. &c. soon made the place much more comfortable for all.

The day before Bro. Blewitt left, I wrote up most of the Feby. *Watchman*. The day after he left though no poet by the help of God, I was enabled to give a new rhythmic version in Telugu of "Oh 'tis glory," "The Eden above," "The Royal Proclamation" and the chorus, "Bright crowns." No rhyme, no poetry, some will say. But there is salvation, which by God's help we shall sing to the heathen in our work.

During Jany. I read Jeremiah in Telugu. Oh how God hates sin! What plain language he uses and commands his servants to use also.

Jany. 5th was the date of an exciting episode in Secunderabad. Nursiah had decided, as his relatives would not allow him liberty to read his Bible, pray, meet with Christians or be seen by them or be one himself, that he would leave them. Accordingly that eve he got away from his watchers and ran direct to the Telugu Mission head-quarters. He came in, panting for breath. All manner of persecution had been heaped on him and now he said he was decided to have his freedom to which he certainly had a right.

The brethren took him in. He was soon followed by his relations, some of them a good deal under the influence of liquor. [So much for high caste as a barrier to drinking habits] They began to pound the door and demand admittance which was refused them. They broke a pane of glass and proceeded to force open the door. Bros. Bennett and Moore backed up against the door and held them at bay. The police soon came and put the whole crowd outside of the compound. Some of them demanded Nursiah and said they would lay down their lives but they would have him that night. Two men were arrested, and on the following day were fined each Rs. 2 for riotous conduct. The arrested parties employed a lawyer but could not get clear. A letter of mine was read in court, in which I had strongly advised Nursiah to stand like a hero and endure persecution for Christ's sake, so that if it ever became necessary for him to leave his relations the fault might clearly not be his, but that of his persecutors. This letter was produced to prove that I had been trying to get Nursiah away from his home. But it only proved the contrary. The upshot of the whole matter was Nursiah got his freedom and none have since dared to molest his person. Bless the Lord, who saved him.

We would like to make here a few remarks on the idea of caste. It was Nursiah's idea that when he was baptized he had broken caste. But he with ourselves was disappointed here. For his relatives took him

home, denied he had been baptized and said even if he had been he could easily be restored as he had not eaten with us. So daily he ate with his relatives though testifying to them that he was now a Christian. On a later occasion he gave his watchers the slip and came to our house on purpose to eat bread with us, and did so in the presence of his brother and mother. Yet they denied this and Narsiah continued to eat with them as before and every effort was made to get him back into caste. Priests tried to reason and then to terrify him back, then charms were tried but all was in vain. Christ had saved his soul. He had conscious salvation, and would not be beaten out of it. God is able to make a man stand. I mention these things that it may be seen that there is no little sham in the pretentious caste integrity of high caste Hindoos. Besides we know hundreds of high caste Hindoos who drink liquor freely in open defiance of caste law.

Bro. Blewitt returned to Pramoor from Secunderabad on the 16th and on Monday the 21st we began the digging of trenches for the foundations for the first orphan home, and at the same time began the cutting of timber for the coming buildings.

On the 31st of Jany. we entered in our diary this note. "At every step the Lord favors us. Intending to build well as also as economically, we needed stone. In answer to prayer the Wudders [stone breakers] came. Like-

wise a wall builder came. We yet wait the coming of the carpenter, and we have learned to do much ourselves. In order to do as much work as possible ourselves we have on a good roll of the boys and girls for such work as they can do. Our hearts are full of song all the day long as we see the wall of our Pramoor Zion going up. The field in grass and grain this year yielded about Rs. 50."

On the 1st of Jany. '84 was born to C. B. and E. M. Ward the fourth Telugu Mission son. The previous night the roof of one part of the house in Secunderabad fell in. But blessed be God, no one was hurt. Willie Pincott was in the room but being in a corner was unhurt. God cares for his own as we pray.

Nothing especially unusual occurred during the month of Febry. in Secunderabad. God was with the band in Secunderabad and most manifestly with us in building in Pramoor. Jany. and Febry. to the last week was a time of faith trial all round. Much money due on contract work, but could not get it till by prayer we got the hand of the Lord on it, then it came. During the last week of February very surprisingly to me God sent us in all Rs. 410-14-0. Oh how we did bless the dear Lord for this needed money.

The work in Secunderabad became hotter and hotter. Satan roared at the sight of our little band day by day in the bazar. His ordinary weapons are mud, cowdung,

stones and tiles &c. Nursiah's presence with us is the signal for a stormy day. Sunday owing to the shortness of our hands the Chadarghat theatre work was made over to Br. Carter for the time being at least, and all our efforts were concentrated in Secunderabad. Bro. Ernsberger though unable to speak unless he had an interpreter, made a valuable ally in battle, and one night received a stone in his forehead that brought the blood trickling down his face. But by this very persecution God gave our little band the victory. We are fully persuaded that the conquest of souls in the bazar as Peramanundum and Nursiah have been won will bring down upon us bitter persecution. When we reach the apostolic fire line of soul saving by the Holy Ghost, we shall see persecution of the sort we read of in the New Testament. May God give us grace to stand in that day. There are so many ways of preaching the gospel *easily* now a days that persecution is almost out of date. The devil sees little he feels the need of fighting. Oh for men and women baptized of the Holy Ghost and fire to preach the gospel in India. We have the old gospel of Christ Jesus. The old devil fights us every step. The heart of man is no more wicked now than in Paul's day nor any less so. The same battle will in the main have the same general appearance. We would not say one word against schools, or any other useful agency. But men are not saved by education. "The Gospel is the power of God unto salvation." The

Holy Ghost convinces of sin and brings the sinner to Christ. What we want is a dead-in-earnest preaching of Jesus Christ in the power of the Holy Ghost. Then shall sinners be slain for God and devils roar.

Feby. 27 Bro. Ernsberger with Beema and Bro. Jacobs left us for an exploration of their new Canerese field. For nearly two years Bro. E. has been preparing for this field. Now he is joined by Bro. Jacobs. They go first to Shorapore to prospect and fix upon a settlement or head quarters for the mission. We sang Bro. E. and Beema off from Secunderabad and follow them with much prayer.

It is proper to mention here the way this book comes to see the public. After our going to Pramoor early in Jany., we were much impressed that we should write this history of our work and began at once. All day we wrought on our new buildings and at night generally till a late hour we wrote, till by the 20th of Feby. when we left Pramoor for a visit to Secunderabad we had the bulk of the report of history in rough MSS. And in our brief stay here we are completing the work we feel assured will be a blessing to many readers in India and else where.

As we came into Secunderabad Bro. Moore went out to Pramoor and there he with Bro. Blewitt are most vigorously pushing forward the work of our Mission buildings.

Feby. 5th an event occurred the effect of which no one can fully estimate in its relation to missionary work in the Nizam's Dominions. The young prince, just 18 years old, ascended his throne. The Viceroy of India came to Hyderabad to crown him. Conspiracies were not wanting to beat the young prince out of the throne by those who would present rival heirs. But God made use of the instrumentality of one of our Methodist preachers to defeat those plans and secure to the prince a prime minister of liberal and enlightened mind, and without doubt thus securing a measure of secure and real religious freedom hitherto unknown in this Muhammedan state. We are not permitted to enter more fully into the details of this wonderful evidence of God's hand in history. It is wonderful. But it is the surprising answer to four years of praying for an open way for the gospel among these people. "God ruleth over the heathen." His scepter he will not give to another. Blessed be his holy name. Now we hope to get our Pramoor landed foothold secured in our own name and thus all future difficulty be at an end. Mysteriously hath God led us but at no time in these four years have we felt that there was any mistake in our entering this district. The Lord hath led and long ere we pilgrimaged forty years he leadeth us into Cannan.

Of the twelve days of March closing the fifth year of faith work we have no especial incident to note. We therefore close with a glance at our present status. Fi-

nancially we have every thing to praise God for. For five years we have trusted God and have never once been forsaken of God. "Not one good word" of God has failed in all this time. It is to us cause for shouting that in answer to prayer only, without one solicitation made to man, we have received from the hand of God Rs. 30,000 nearly. To-day we find it as easy to trust the God of heaven and earth for over Rs. 1,000 per month. In the early days of our history we often trembled at exceedingly light responsibilities.

Our work is well established in Yelgundel District, our Mission and orphan houses being well under way and hastening to completion. In Secunderabad we are established to stay. So soon as we receive the legacy coming through Bro. Hard of H. S. Rs. 3,000, we shall erect a preaching hall in the bazar, but in no case do we intend giving up open air work in which God blesses us so richly in spite of the hardships attendant on such work. Our Canerese Mission will soon be a fact. Bro. Ernsberger accompanied with Bro. Jacobs is now exploring the country west of the G. I. P. Ry. in the Nizam's Dominions in search of the most suitable and possible location for the Mission. The *Indian Methodist Watchman* is the handmaiden of our faith work and is richly owned of God in awakening deeper interest in holiness to God and Mission work in India and America.

God has put his choice seal on the *India Holiness Tract*

Depository. 10,000 tracts at work in every part of India sent out in the past six months, and the stream gains impetus month by month.

Our force from a single worker has grown under God to *twenty three* male and female workers and others are negotiating with reference to joining. The " lucky streak of human sympathy " some said we had struck in 1879, has proven an unfailing fountain of God yielding both money and workers beyond what our early faith anticipated. To God be all the glory and honor. One more glance may be taken at the Nizam's Dominions. The population of the Dominions is put down at 11 millions, 90 per cent of whom are full blooded Hindoos. But the Government is Muhammedan.

The American Baptists are stretching out their lines well over about one quarter of the entire Dominions to the south east from Hyderabad. Besides these Baptist friends of the Lord, out side of Hyderabad and Secunderabad and a little spot in the extreme north west the entire remainder of the Dominions is unoccupied except by us. The Telugu field, which we have taken up, contains one million souls, the Canerese field fully another million. Then to the north of Hyderabad between our Telugu and Canerese fields lie not less than three millions of utterly destitute heathen. They are on our hearts and faith. As God leadeth us we shall do what we can to send them the Gospel of salvation. So here before us

lies one of the grandest fields in India for Methodism. Oh that God may lay this solemn fact on many workers' and givers' hearts. Room for more than *one hundred* red hot Missionaries of Jesus male and female, need enough for hundreds of thousands of money to support them for a time among these millions. The people of these Dominions are very accessible. The Government is hostile in a measure, but the people are ripe for the gospel. There are scarce any cities, but thousands of villages. Agriculture is the calling of the many. God has given us a good foundation in the Telugu and Canerese countries and in Secunderabad. We are just looking forward to a mighty conquest of soul. If we are faithful we shall see them coming home to God by the thousand by and by. Yea, the first fruits are coming even now. We see the victory by faith and begin our shout to-day.

As our work expands, our financial responsibilities become greater and greater. But the God who loveth the heathen and who hath these five years supplied all our wants with such trials as we needed and that too though we were so weak in faith will much more freely and plentifully give us all good things needful in this war among millions as we trust him more fully and simply.

A very few friends regard our work as not in harmony with the self supporting policy of the Conference. But we simply reply, that our work is a legitimate outgrowth

of the South India Conference, is a component part of said Conference of the Methodist Church, whose Missionaries are Missionaries of the Methodist Church. Our receipts are nearly all Indian and such as are foreign we cannot prevent, as they come unsolicited. Our foreign receipts are proportionately much less than those of the remainder of the Conference. Our work is purely native as is the pioneer of hundreds of like headfires that shall burst forth from the main fire line of the Conference to sweep suddenly far out among the millions of the heathen.

We do not aver that we have the only way of speedily reaching the heathen, nor that our way is the only way by which our South India Conference should endeavor to reach the heathen at her door. But we do aver that God has shown us *one way* and owns and blesses us on that way. We are glad we have the fullest sympathy of nearly every preacher in Conference and of hundreds of laymen and Missionaries beyond the Methodist Church in the great work God has given us to do.

A very few friends have impeached our right to the title of a *faith Mission* since we are engaged in contracting which implies money making. Unable to get land for our growing orphans to cultivate under an unfriendly Government, we took a contract of road making under the same Government, and employ a large number of our own orphans, in this way more than supporting our orphanages, and all other proceeds of the work which

God as surely gave us as any money we ever received. But get all we may from our contract work we still have need this year to have faith in God for over Rs. 6,000 and cannot get on with our contract without as much faith and prayer as is demanded by any other part of our work. If we could by any means make money enough to run the *entire* Mission of one less than two dozen workers and two orphanages, our friends should praise God rather than criticize.

The perusal of the preceding pages will have shown the reader that we are persuaded that much Missionary work in India fails of its end by reason of a mistake in policy. The end of all Mission in India is an *indigenous self-supporting* Christian church able to *propagate* itself. All Missions mourn over their want of success in this line. We regard two mistakes as the solution of the result. *First*, Mission and Missionaries have too much money to permit of any effective appeal to the generous instincts of the heathen. They cant dream that so well monied padries and Missions can possibly be in need. *Second*, Mission operations are carried on with far too much of the *occidental* in them. They are therefore too expensive ever to be supported by the natives. Salaries, schools, buildings, churches are too occidental to be possible in the hands of the christianized heathen. We therefore, without reflection on any body, are committed to the line of a purely *Indian Christianity*. Evangelize the

heathen, get them out of their sins, let them build or if we build for them, build schools, chapels and houses their style and measure of economy, and thus put before them a possible line of Christian propagation, within the limits of their means. Therefore in dress, in food, in buildings and in every thing else we work upon a very humble line of cost. We are trying to copy more nearly after the New Testament outline than any thing we see before us. Years hence the result will be seen. We are satisfied by five years on this line that God stands ready to specially honor us on this line.

Again believing that the terms and nature of the Gospel of Jesus warrant a much more direct and incisive line of Gospel work than many employ, we follow the most direct preaching of the Gospel to the heathen at once, as Paul did, not believing that a heathen must be educated to be saved. Under the Holy Ghost he may repent, believe and be saved at once though he never before heard of Jesus or read God's word. Our two preachers to-day grandly converted are persons who had scarcely seen the inside of a bible before they accepted Christ. Grand Witnesses for Jesus they are too.

We could interest our readers by some account of the condition and customs of the people of these parts. But we rather confine ourselves to a record of God's merciful dealings with us. Our prayer is that God may bless this little book to the encouragement of the fatih

of many christians and christian workers. We also pray that one result of the reading may be an intenser and more active interest in the work of saving the unconverted world. Do wonders appear here, they are only the wonders of faith. God says to you as to us, "Trust in the Lord and do good." At home or abroad dear reader, do it. Pray for us and five millions of heathen at our door in India.

"THE GOOD WORD OF GOD."

God's word has formed so important a part in the development and discipline of our faith, as we have journeyed through a land by us hitherto unexplored, that we are constrained to add a few of the *Bible searchings* that have been so blessed to us, to show that God has given us a good foundation for this sort of work, and also in the hope that they may be blessed to others.

"THE FATHERLESS."

Deut. xxvi. 13, xiv. 29, and x. 18; Ps. xiv. 6—9, lxviii. 5, x. 14, lxxxii. 3, lxxii. 4, cxxvii. 3, Jer. xlix. 11; Ex. xxii. 22; Isa. i. 17; Deut. xxiv. 19—21; Ps. cxlvi. 9; Hos. xiv. 3; Matt. xviii. 14.

"THE POOR."

Lev. xxiv. 22; Esth. ix. 22; Ps. cxxxii. 15, cxl. 12, lxix. 32, xli. 1, lxxii. 13, lxxxii. 3, cvii. 41, cix. 31; Prov. xxxi. 9, xxix. 7, xxviii. 8, xxviii. 27, xxii. 9, xvii. 5, xiv. 31; Zech. xi. 7; Deut. xv. 11; Lev. xix. 10; 1 Sam. ii. 8; Matt. xxvi. 11; Luke xiv. 13.

"THE NEEDY."

Deut. xv. 11 ; Ps. ix. 18, xii. 5, xxxv. 10, lxxii. 12, 13, cxviii. 7 ; Prov. xxxi. 9, 20 ; Isa. xiv. 30.

"THE LORD'S POSSESSION."

Josh. vi. 19, xi. 14 ; Gen. xiv. 19, 22 ; Ex. xiv. 19, ix. 29 ; Job xli. 11 ; Ps. cxv. 16, xxiv. 1, 1. 10, 12 ; 1 Chron. x. 26, 28 ; Matt. xi. 25 ; Joel iii. 5 ; Hag. ii. 8 ; Lev. xxv. 23.

"ALL THINGS."

Matt. xi. 27 ; John iii. 35, xvi. 15 ; Rom. xi. 36 ; 1 Cor. viii. 6 ; Rom. viii. 32 ; 1 Cor. iii. 21 ; 2 Cor. iv. 15, vi. 10.

"ASK."

John xv. 7, 16 ; 1 Kings iii. 5 ; Ps. ii. 8 ; Isa. vii. 11 ; Matt. vii. 11 ; xviii. 19, xxi. 22 ; John xiv. 13, 14 ; Eph. iii. 20.

"TRUST."

Ps. xxxvii. 3, xxxiv. 22, lxii. 8 ; Job. xiii. 15 ; Ps. cxviii. 8, 9 ; Prov. iii. 5 ; Isa. xxvi. 4 ; Ps. cxxv. 1 ; Isa. xii. 2 ; 1 Peter ii. 6.

"PRAYER."

1 Sam. i. 9, 27 ; 2 Chron. xxxiii. 13 ; Ps. v. 9, x. 17, xxii. 24 ; Jonah ii. 2 ; Luke i. 13 ; Acts x. 31 ; Num. xi. 2, ii. 7 ; 2 Kings xix. 15, 20 ; Dan. ix. 20, 21 ;

Ez. viii. 21—23; Neh. i. 5—8, ii. 4; Ps. cii. 17; Prov. xv. 8, 29; Phil. iv. 6; Eph. vi. 18.

"RICHES."

Eph. i. 7, 18, ii. 7, iii. 8, 16; Phil. iv. 19; Col. i. 17.

"A WORD FOR A MISSION."

Ps. ii. 8; Gen. xiii. 14—17, xv. 18; Deut. vi. 18; Num. xiv. 7—9; Josh. i. 7; Ps. xlvi. 10, xlvii. 8; Luke x. 2.

"GOLD AND SILVER."

Matt. x. 9; Hag. ii. 8; Joel iii. 5; 1 Kings xv.; 2 Sam. viii. 11; Josh. vi. 19.

THE SPECIAL MISSIONS OF

Zerubbabel, Nehemiah, Ezra, Jonah, and the prophets have been the subject of much study, profit, and encouragement to us.

These are a few of the flashes of light from God's word which have been greatly used of God in leading us. Along this royal road we walk and work and pray and sing.

FINANCIAL STATEMENT.

RECEIPTS from 12th March 1879 to 12th March 1880.

March.	Cash in hand...	27	0	0		
	A. D.	15	0	0		
	C. C. D.	5	0	0		
	B-a K-a	2	0	0		
	Bro. B.	12	0	0		
	A. A.	3	0	0		
	A. D.	15	0	0		
					79	0 0
April.	J. P.	35	0	0		
	A. D.	15	0	0		
	Thro. Bombay Guardian ...	41	9	0		
	Thro. Bro. Geering	61	0	3		
	E. P. (Mysore)	61	0	0		
	W. E. (Shahabad)	2	0	0		
	A. W.	2	0	0		
	F. A.	6	0	0		
					223	9 3
May.	Thro. Bombay Guardian ...	75	0	0		
	Little Dot and Dot's Mama ...	15	5	0		
	H. L.	6	0	0		
	By Sale of Ring	6	0	0		
	Poona Friend	6	0	0		
	Bro. M.	6	0	0		
	Amair Dei Ducat	61	0	0		
	J. H. (Sholapore)	12	0	0		
	Poona Friend	6	0	0		
	Our Fund	6	0	0		
	Mr. U.	5	0	0		
					204	5 0
	Carried forward..... ...				506	14 3

	Brought forward.....	...				506	14	3
June.	Maithat Khan	0	2	3				
	A. D.	150	0	0				
	Children's earnings on road work	100	0	0				
	C. J. S.	120	0	0				
	Soarght S.	6	0	0				
	J. H.	2	0	0				
	Secunderabad	6	0	0				
	Poona Friend	6	0	0				
	C. B. W....	7	0	0				
	A Muhammedan Nobleman ...	61	0	0				
	C. B. W....	2	0	0				
					460	2	3	
July.	Thro. Bombay Guardian ...	6	0	0				
	Thro. I. M. Watchman ...	24	0	0				
	Poona Friend	6	0	0				
	Little Eva	6	0	0				
	Thro. I. M. Watchman ...	8	0	0				
	C.-n	6	0	0				
	C. S. (Longhoo)	61	0	0				
	Bro. B.	25	0	0				
	Anomymous for Bulsar ...	6	0	0				
	C. B. W....	7	0	0				
					155	0	0	
August.	In Nomino Domini... ...	61	0	0				
	C. S.	12	0	0				
	Anonymous	12	0	0				
	Anonymous (in stamps) ...	5	0	0				
	Poona Friend	6	0	0				
	A. W.	60	0	0				
	Thro. Rev. Dawson from Scotland	14	8	0				
	A Poor widow's mite	6	0	0				
	A. D.	150	0	0				
	G. D. S....	12	0	0				
	Sale of Orphanage articles ...	2	0	0				
					340	8	0	
	Carried forward.....	...			1462	8	6	

	Brought forward.....				1462	8	6
September.	Poona Friend	6	0	0			
	M. A. (Bellary)...	12	0	0			
	J. D. J.	1	3	0			
	R. A. S.	5	0	0			
	J. M. Watchman	3	8	0			
	Rev. Sibley	37	0	0			
					64	11	0
October.	In Nomini Domini... ...	61	0	0			
	Our Fund	6	0	0			
	Anonymous from Kurrachi ...	6	0	0			
	R.	6	0	0			
	Poona Friend	6	0	0			
	J. D. J.	1	0	0			
	Sister P....	24	0	0			
	J. G. B. (Raipoor)	3	12	0			
	W. Carroll	7	0	0			
	A Hyderabad Nobleman ...	122	0	0			
	A Widow	6	0	0			
	Sister Sibley, Ellichpoor S. S.	12	0	0			
	Little Charlie	6	0	0			
	Bro. B.	30	0	0			
	A. D.	150	0	0			
					446	12	0
November.	A. D.	75	0	0			
	Children's Earnings on road work	32	0	0			
	Sale of Orphanage property ...	44	0	0			
					151	0	0
December.	Sale of Orphanage property	110	0	0			
	Thro. Bombay Guardian ...	33	10	0			
	Secunderabad	12	0	0			
	J. D. J.	1	0	0			
	A. D.	70	0	0			
					226	10	0
	Carried forward..... ...				2351	9	6

	Brought forward..... ...				2351	9	6
January.	W. M. and Friends ...	24	0	0			
	J. D. J.	1	0	0			
	Thro. C. P. H. from America...	265	0	0			
	A. D.	85	0	0			
					375	0	0
February.	A. D. from England ...	70	0	0			
	Anonymous	6	0	0			
	By J. A. N.	12	0	0			
	Agra	6	0	0			
	By J. E. R.	12	0	0			
	A. D.	105	0	0			
	W. M.	10	0	0			
	J. D.	10	0	0			
	Chadarghat M. E. Church ...	59	0	0			
					290	0	0
March.	Thro. J. E. N.	20	0	0			
	A. D.	105	0	0			
	Mr. F.	5	0	0			
	Bro. M.	30	0	0			
					160	0	0
	Total for First year. ...				3,176	9	6
Expenditures	„ „ „ ...				3,074	14	9
	Balance carried forward.				101	10	9

RECEIPTS from 12th March 1880 to 12th March 1881.

	Balance brought forward from first year						101	10 9
March.	Thro. Bombay Guardian ...	70	6	4				
	Mr. Drynan	1	7	4				
	A. H. J.	12	0	0				
	G. B.	7	0	0				
	J. D. J.	2	5	0				
							93	2 8
April.	Thro. Bombay Guardian ...	33	6	0				
	A. C. D.	130	0	0				
	J. J. O.	5	0	0				
	L.	15	0	0				
	A. C. D.	75	0	0				
							258	6 9
May.	A. C. D.	47	2	0				
	Medical Fees	6	0	0				
	W. M.	48	4	0				
	J. C.	16	0	0				
							117	6 0
June.	A. C. D.	109	0	0				
	A Refund from Mr. Franklin...	59	5	0				
	J. J. O.	20	0	0				
	E. M.	7	0	0				
	A donation of rice	2	0	0				
	M. M. M.	2	8	0				
	J. D. J.	1	3	0				
	C. O'Leary	4	0	0				
	Bro. Woodall	1	0	0				
	Thro. Bombay Guardian ...	48	0	0				
	Chadarghat M. E. Church ...	44	0	0				
	W. M (Secunderabad) ...	50	0	0				
	J. E. R.	6	0	0				
	Anonymous	6	0	0				
	Carried forward.....	360	0	0			570	9 5

	Brought forward.....			360	0	0	570	9 5
	Chadarghat M. E. Church	...		14	0	0		
	Bill of Exchange in part from Mrs. Taylor, U. S. A.	...		25	0	0		
							399	0 0
July.	A. C. D....	...	...	125	0	0		
	Refund from A. C. D....	...		13	10	0		
	Sale of Medicines	...	...	2	0	0		
							140	10 0
August.	A. C. D.	...	...	125	0	0		
	Anonymous	...	...	12	0	0		
	H. S. C....	...	...	1	0	0		
	C. O'Leary	...	...	5	0	0		
	Chadarghat M. E. Church		...	13	8	0		
	Mr. Mergler	...	...	50	0	0		
	Balance Bill of exchange Mrs. Taylor, U. S. A.		...	8	0	0		
	J. D. J. ...	...	...	2	5	0		
	Mr. Condan	...	...	12	0	0		
	P. T. Wilson	...	...	12	0	0		
	Bassim Orphans	...	...	6	0	0		
							246	13 0
September.	W. M.	...	...	70	0	0		
	A. C. D. ...	...	...	125	0	0		
	J. Hyde ...	...	...	3	8	0		
	Maithat Khan	...	...	0	5	3		
	Mr. C. ...	...	...	10	0	0		
							208	13 3
October.	A. C. D.	...	...	156	0	0		
	Mr. C. ...	...	...	5	0	0		
	C. O'Leary	...	...	10	0	0		
	Sister Hall and Northrup		...	6	0	0		
	Chadarghat M. E. Church		...	59	8	0		
	Thro. Bro. Northrup		...	2	6	0		
							238	14 0
	Carried forward.....			...			1804	11 8

	Brought forward.....	...				1804	11	8
November.	A. C. D.		147	15	0			
	C. O. and Friends		12	0	0			
	J. C.		10	0	0			
	C. O'Leary		10	0	0			
	F....		1	0	0			
	Chadarghat M. E. Church ...		41	0	0			
	Mrs. H.		2	6	0			
	Thro. J. E. R.		5	15	0			
	J. J.		3	8	0			
	Thro. W. J. Gladwin		72	0	0			
	From Sale of Watch		80	0	0			
	P. T. Wilson		3	0	0			
	Geo. Young		6	0	0			
	Sale of Wm. Taylor's Books ...		34	0	0			
	O. Shrieves		5	12	0			
	J. Stephens		18	0	0			
	Mr. Gummers		2	5	0			
	Geo. Hart		11	12	0			
	Mrs. Theobalds...		11	12	0			
	W. J. G....		29	0	0			
						507	5	0
December.	H. Neilson		11	8	0			
	A. C. D....		127	8	0			
	C. O'Leary		27	0	0			
	Kundy Friends...		25	0	0			
	Friend L.		20	0	0			
	A. Soldier		4	0	0			
	A. Christian Officer		47	0	0			
	A. Moore		11	0	0			
	L....		5	8	0			
	Mr. W.		15	0	0			
	Mr. O.		5	12	0			
	Mrs. J.		11	8	0			
	Wm. W....		10	0	0			
	J. A. Shireman		18	0	0			
						338	12	0
	Carried forward.....	...				2650	12	8

	Brought forward.....						2650	12	8
January.	A. C. D.	...	...	...	125	0	0		
	M. E.	...	...	...	7	0	0		
							132	0	0
February	A. C. D.	...	...	...	100	0	0		
	Mrs. Marrett	...	...	...	5	0	0		
	Wm. Marrett	...	...	...	40	0	0		
	Chadarghat M. E. Church			...	79	0	0		
	Mrs. Mason (Burmah)			...	2	5	1		
	Thro. Thos. Craven (Lucknow)				116	13	2		
	J. M. T. ...	...	...	...	5	12	4		
	W. H. Stephens		...	...	17	8	2		
	Miss Wheeler for Mission Bangalore		...	...	11	10	0		
	Peter G. ...	...	...	...	58	7	2		
	J. O. W. ...	...	...	...	64	4	3		
	Corp. Young	...	...	...	5	12	4		
	J. Frayer	...	...	...	11	10	0		
	Childrens' Earnings	...	...		38	10	4		
							556	12	10
March.	Wm. Marrett...	...	...	...	30	0	0		
	A. C. D. ...	...	...	...	121	0	0		
	Mrs. Marrett	...	...	...	10	0	0		
							161	0	0
	Total for Second year					...	3500	9	6
	Expenditures „	„				...	3414	14	7
	Balance carried forward					...	85	10	11

RECEIPTS from March 12th 1881 to March 12th 1882.

	Balance brought forward from second Year							85	10 11
April.	A. C. D.				125	0	0		
	J. P.				15	0	0		
	A. Friend				2	5	0		
	C. O'Leary				100	0	0		
	Wm. Marrett				30	0	0		
	Sale of Property				36	3	0		
	Children's Earnings				10	3	1		
	Charity				59	8	0		
	A. Lyle				9	0	0		
								387	3 1
May.	A. C. D....				100	0	0		
	Wm. Marrett				30	0	0		
	A. Sabbermutti Friend ...				1	2	3		
	Chadarghat M. E. Church ...				59	0	0		
	Through J. E. R.				5	13	0		
	R. J. Thompson				12	0	0		
	A. W.				12	0	0		
	J. O. Wredden				30	0	0		
	L. R. Gates				116	0	0		
								365	15 3
June.	A. C. D....				100	0	0		
	Chadarghat M. E. Church ...				24	0	0		
	C. Cress				11	8	0		
	Three Friends				53	0	0		
	M. P.				351	0	0		
	E. H. Clark				11	8	0		
	I. N. D.				23	8	0		
	Peter G.				58	0	0		
	Mrs. Taylor (U. S. A.)... ...				30	0	0		
	Thro. A. M. Ward (U. S. A.)...				100	0	0		
	Mrs. Manuel				2	6	0		
	W. B. Osborne				70	0	0		
	Carried forward,.....				834	14	0	838	13 3

	Brought forward.....			834	14	0	838	13	3
	L. R. Gates			5	0	0			
	R. J. Thomson			29	0	0			
							868	14	0
July.	A. C. D....			100	0	0			
	C. O'Leary			25	0	0			
	Rangoon...			23	7	3			
	Mrs. Hannah			5	12	4			
	In Nomino Domini			23	7	2			
	M. M. M.			20	0	0			
	Chadarghat M. E. Church ...			17	0	0			
	W. Bird			5	12	4			
	Mrs. Summers			11	12	0			
	A. Friend			17	6	2			
	Peter G....			59	8	0			
	S. Davids			10	8	0			
	M. L. Ajmere			5	12	4			
	Mrs. Summers...			40	9	3			
	A. C.—Dehra Dun			58	0	0			
							423	14	10
August.	A. C. D.			100	0	0			
	Mrs. Theobalds			11	14	0			
	L E. Firth			11	14	0			
	W. G. Guest			11	14	0			
	S. P. Jacobs			11	14	0			
	L R. Gates			2	5	0			
	Sale of Cloth			7	9	0			
	Mr. Frazer			11	13	0			
	R. J. Thomson			18	0	0			
							187	3	0
September.	A. C. D.			100	0	0			
	C. O'L.			50	0	0			
	A Friend			17	8	3			
	Another Friend			0	13	0			
	J. M. T.			5	15	0			
	Rangoon			58	8	0			
	Carried forward.....			232	12	3	2318	13	1

Brought forward.....	232	12	3	2318	13	1
Chadarghat M. E Church ...	29	0	0			
Rangoon M. E. S. School ...	12	0	0			
Calcutta M. E. S. School ...	58	8	0			
Dean Lane M. E. S. School ...	3	12	0			
Chas. Smith	17	8	3			
B. F. Fitch and S. A. Kean (U. S. A)	117	8	0			
R. Moore	11	14	0			
R. J. Thomson	18	0	0			
W. Jarman (Roorkee)	11	14	0			
A. Friend	5	15	0			
Mrs. Drynan (Ajmere) ...	2	5	0			
				521	0	6
October. A. C. D.	100	0	0			
J. A. Northrup...	11	14	0			
J. H. Stephens...	47	8	0			
G. B.	6	0	0			
R. J. Thomson	17	8	0			
				182	14	0
November. A. C. D....	100	0	0			
Captain Christian	11	14	0			
J. E. R.	7	0	0			
Chadarghat M. E. Church ...	28	0	0			
R. J. Thomson	35	0	0			
				181	14	0
December. A. C. D.	100	0	0			
Mrs. Bowden and another Lady	11	13	0			
Chadarghat M. E. Church ...	17	0	0			
Anonymous (Stamps)... ...	1	3	0			
Peter G....	58	8	0			
R. J. Thomaon	17	11	0			
A. C. D....	13	8	0			
				219	11	0
Carried forward..... ...				3424	4	7

	Brought forward..... ...						3424	4 7
January.	A. C. D.			150	0	0		
	J. M. T.			3	10	0		
	Geo. Young			9	8	0		
	Mrs. H.			6	0	0		
	Through C. P. H.			14	6	2		
	Sister B....			4	13	0		
	H. W.			7	3	0		
	Wm. Marrett			30	0	0		
	Chadarghat M. E. Church ...			13	15	0		
	R. J. Thomson			17	8	0		
	D. O. Fox			0	9	0		
							257	8 2
February.	Mrs. J.			35	0	0		
	Geo. Young			3	8	0		
	Mrs. Mitchell			1	2	3		
	Miss McKenzie...			42	0	0		
	Major Nisbet			111	0	0		
	Mrs. Bowen			10	0	0		
	A. C. D.			39	5	0		
	C. O'Leary			75	0	0		
	Chadarghat M. E. Church ...			15	0	0		
	Halstead Street S. School and a teacher's tithe, U. S. A. ...			34	0	0		
	H. W.			91	0	0		
	A. C.			5	12	4		
	R. J. Thomson			34	0	0		
	W. J. Gladwin			11	8	0		
	J. V.			29	0	0		
	R. J. Thomson			17	0	0		
							554	3 7
	Total for Third year						4,236	4 0
	Expenditures „ „						3,8093	1
	Balance carried forward						426	2 7

RECEIPTS from March 12th 1882 to March 12th 1883.

	Balance brought forward from third year ...						426	2 7
March.	Sale of fowls...			3	0	0		
	Sale of Calf and Goat ...			3	8	3		
	A. C. D.			39	5	0		
	W. J. G.			11	14	0		
	Mrs. H.			11	14	0		
							69	9 3
April.	Sale of tracts			3	13	1		
	Sale of Testament			0	2	1		
	Chadarghat M. E. Church ...			10	0	0		
	J. Lyon			11	8	0		
	Banglore M. E. S. School ...			14	0	0		
							39	7 2
May.	Chadarghat M. E. Church ...			20	0	0		
	Thro. Bro. Lane			22	14	0		
	A. Friend			33	0	0		
	A. C. D.			10	0	0		
	Camp Meeting Friends ...			27	0	0		
	Rev. Mc Ilwain $100			280	0	0		
	By Fines			7	0	0		
	For use of well...			0	6	0		
	J. H. Stephens...			23	0	0		
	Bellary M. E. S. School ...			24	0	0		
	Mrs. Marrett M. E. Church ...			30	0	0		
	Chadarghat M. E. Church ...			11	0	0		
							488	4 0
June.	Thro. Bro. Lane			23	0	0		
	J. Stephens			23	0	0		
	Halstead Street Chicago M. E. S. S.			15	0	0		
	S. Brown			11	8	0		
	Carried forward.....			72	8	0	1023	7 0

	Brought forward.....	72	8	0	1023	7	0		
	Halstead Street Chicago M. E. S. S.	8	0	0					
	Mr. Betz	23	0	0					
	R. J. F.	17	8	0					
					121	0	0		
July.	J. Stephens	23	0	0					
	E. F. Ward	11	8	0					
	D. O. E.	51	0	0					
	W. M.	1	0	0					
	R. Freer...	5	12	0					
	Wm. Freer	11	8	0					
	Chadarghat M. E. Church ...	10	0	0					
	D. P. J. and wife	11	8	0					
	Mrs. R. Wagner	47	0	0					
	Wm. Marrett and wife ...	40	0	0					
	For Vernacular Tracts by W. J. G.	59	0	0					
	Mrs. Hayden	1	0	0					
	R. J. Thomson	17	8	0					
					289	12	0		
August.	Emma and Stella Marrett...	2	0	0					
	Albert Norton	2	12	0					
	Ellichpur Orphans	3	0	0					
	Rev. Mc. Ilwain Bal. on Bill of exchange	11	8	0					
	J. H. Stephens	23	0	0					
	Chadarghat M. E. Church ...	11	0	0					
	Mrs. Drynan	1	3	0					
	F. J. Blewitt	1	8	0					
	W. J. G....	1	2	0					
	R. J. Thomson	17	0	0					
					74	1	0		
September.	C. P.	2	0	0					
	F. M.	1	0	0					
	Carried forward.....	3	0	0	1508	4	0		

	Brought forward.....			3	0	0	1508	4 0
	W. J. G.			8	0	0		
	J. A. Richards			17	8	0		
	J. M. T.			11	8	0		
	M. B. Bell			5	0	0		
	F. G. Davis			3	8	3		
	Chadarghat M. E. Church			19	8	0		
	W. Freer			5	12	0		
	D. O. E.			11	8	0		
	R. J. Thomson			17	8	0		
							102	12 3
October.	C. O'L.			20	0	0		
	H. Bowen			100	0	0		
	A. Longhridge... ...			7	0	0		
	A. C. D....			25	0	0		
	A. N. D....			58	0	0		
	A. Friend			5	11	0		
	Geo. Young			11	6	0		
	Mr. Wm. Marrett ...			25	0	0		
	A. C. D....			10	0	0		
	Mother Regel			5	0	0		
	A. Friend			25	0	0		
	Chadarghat M. E. Church			15	0	0		
	Rev. Dawson			23	0	0		
	W. Lane			5	11	0		
	R. J. Thomson			17	8	0		
							353	4 0
November.	Chadarghat M. E. Church			10	0	0		
	By C. O'L.			13	0	0		
	W. Lane...			5	11	0		
	Roy Bareilly			58	0	0		
	H. Wale			25	0	0		
	B. F. Fitch			58	0	0		
	H. H. B....			9	3	0		
	Miss Miles			23	6	0		
	Bro. Moore			23	6	0		
	Carried forward,....			225	10	0	1964	4 3

Brought forward.....	225	10	0	1964	4	3	
Income of a Friend	50	0	0				
R. J. Thomson	17	8	0				
				293	2	0	
December. J. Campbell	10	0	0				
Mrs. Walker	10	0	0				
In Kind	1	0	0				
Mrs. Beck	16	0	0				
Thro. Bro. May Smith ...	15	0	0				
A. C. D....	6	0	0				
W. O. Taylor	5	11	0				
Chadarghat M. E. Church ...	10	0	0				
Bassin Mission...	14	8	0				
Marrett and Davis	30	0	0				
R. J. Thomson...	17	8	0				
Mary Smith's Pension Money.	26	1	0				
				161	12	0	
January. Miss Boardman	1	0	0				
B. Adams	5	11	0				
Bro. Moore	11	8	0				
Thank Offering	5	0	0				
Rev. Dawson	35	0	0				
Mr. Shaw	3	8	0				
Chadarghat M. E. Church ...	43	0	0				
Two. Mites	10	0	0				
G. F. P....	85	0	0				
H. W. Millens	19	0	0				
Genl. Phayre	140	0	0				
R. J. Thomson...	17	8	0				
Mary Smith's Ration Money...	40	0	0				
				416	3	0	
February. Donation of a company of Bunyahs	0	5	4				
Ramsamy's tithe	1	0	0				
J. Christopher	0	5	0				
Carried forward.....	1	10	0	2835	5	3	

Brought forward.....	1	10	4	2835	5	3
Conductor Toddman	7	0	0			
J. N. D.	29	0	0			
J. Christopher	7	0	0			
L. R. Janney	9	5	0			
S. Brown	3	7	0			
Genl. Phayre	140	0	0			
Chadarghat M. E. Church ...	13	0	0			
From contract work	1910	0	0			
R. J. Thomson	17	8	0			
Mr. Betz	11	8	0			
Mr. W. Freer	11	8	0			
Mary Smith's Pension Money.	10	0	0			
				2170	14	4
Total for fourth year ...				5006	3	7
Expenditures „ „ ...				4447	13	4
Balance carried forward ...				558	6	3

RECEIPTS from March 12th 1883 to March 1st 1884.

	Balance Brought forward from fourth year						558	6	3
March.	R. J. Thomson			35	0	0			
	A. Moore			15	0	0			
	Sale of tracts			3	4	0			
	S. Allen			11	8	0			
	J. Christopher			3	8	0			
	W. G. Guest			5	12	0			
	J. Holland			3	8	0			
	E. Ward...			5	12	0			
	D. O. E....			8	10	0			
	J. Dawson			29	0	0			
	S. Brown			3	8	0			
	Chadarghat M. E. Church ...			13	0	0			
	Gene. Phayre			140	0	0			
	From contract work			671	0	0			
	W. Freer			11	8	0			
							959	14	0
April.	Mary Smith's Pension Money.			11	8	0			
	Chadarghat M. E. Church ...			13	0	0			
	J. Christopher			3	8	0			
	A. C. D....			4	0	0			
	J. Dawson			35	8	0			
	Genl R. Phayre			140	0	0			
	S. Brown			3	8	0			
							211	0	0
May.	J. A. Wood (U. S. A.)... ...			29	0	0			
	Peter G....			117	0	0			
	J. S. Leonard (Eng.)			23	6	0			
	Chadarghat M. E. Church ...			12	0	0			
	V. E. Bennett			11	8	0			
	R. J. Thomson			17	8	0			
	S. Brown			5	12	0			
	J. Moore			23	6	0			
	Carried forward.....239			8	0		1729	4	3

	Brought forward.....				239	8	0	1729 4 3
	J. E. Williams				11	8	0	
	J. Staphes				5	12	0	
	E. F. Ward				29	0	0	
	J. J. O.				10	0	0	
	W. Freer				5	12	0	
	Genl. R. Prayre...				140	0	0	
	From contract work				920	0	0	
								1361 8 0
June.	Mary Smith's Pension money.				23	6	0	
	R. J. Thomson				17	8	0	
	A. Sister (Secunderabad) ...				6	0	0	
	Mhow M. E. S. School... ...				5	12	0	
	A. Friend				2	0	0	
	Chadarghat M. E. Church ...				9	0	0	
	A. W.				25	0	0	
	Genl. R. Phayre...				140	0	0	
	Mr. Betz (Panchgani)... ...				123	0	0	
	From contract work				2355	0	0	
								2706 10 0
July.	Mary Smith's Pension Money...				8	13	0	
	J. D. Jones				6	0	0	
	S. Brown...				6	4	0	
	R. J. Thomson				17	8	0	
	W. F.				6	0	0	
	I. S. Leonard (Eng.)				11	8	0	
	A. Friend				5	12	0	
	Lall Bazar Coffee Rooms (Calcutta)				11	8	0	
	G. I. Stone				3	8	0	
	V E. B.				2	4	0	
	Genl. Phayre				140	0	0	
	Mr. McKenney (U. S. A.) ...				1520	0	0	
	On contract work				500	0	0	
								2239 1 0
	Carried forward.....				...			8036 7 3

	Brought forward.....	...			8036	7	3
August.	Mr. Hayden	1	0	0			
	R. J. Thomson	18	0	0			
	S. Brown	6	0	0			
	Chadarghat M. E. Church ...	18	0	0			
	Mr. Rochefort	4	0	0			
	Mary Smith's Pension Money	8	12	0			
	Theatre collection	40	0	0			
	Clara Miner (U. S. A.) ...	3	0	0			
	A Friend	5	0	0			
	J. A. Ward (U. S. A.)	44	0	0			
	Mr. Jarman	11	8	0			
	J. Christopher	7	0	0			
	S. Brown	3	8	0			
	Genl. R. Phayre	140	0	0			
	Contract work	1237	3	0			
					1546	15	0
September.	T. E. Courtney ...	29	10	0			
	Secunderabad M. E. Church	50	0	0			
	Mrs. C. Howe	14	0	0			
	Mr. Bertram...	3	0	0			
	Dr. Huffton	5	0	0			
	W. E. Robbins	17	8	0			
	Apoth. Walker	1	0	0			
	A. Native Goldsmith (Bellary)	0	2	2			
	A. Native Schoolmaster (Bellary)	0	2	2			
	Mrs. Scott	5	12	0			
	Mrs. Wilkins...	11	8	0			
	Mrs. Regel	1	0	0			
	Mrs. Blackstock	1	0	0			
	V. E. B.	23	6	0			
	Bro. Laker	5	12	0			
	I. N. D.	234	0	0			
	Genl. Phayre...	140	0	0			
					542	12	4
	Carried forward... ...				10126	2	7

	Brought forward...					10126	2	7
October.	S. Brown	5	12	0				
	Mrs. Elphinstone	23	6	0				
	Mary Smith's Pension Money	17	8	0				
	Sophia Chocet	0	9	0				
	Thethre Collection	54	0	0				
	Mrs. Stiner	3	0	0				
	Chadarghat M. E. Church ...	12	0	0				
	R. J. Thomson	17	8	0				
	Dr. Huffton	5	0	0				
	Mrs. Freer	4	0	0				
	J. B.	4	0	0				
	Genl. R. Phayre	140	0	0				
	On Contract Work	400	0	0				
						686	11	0
November.	Mr. Darling	29	0	0				
	Mrs. Dawson	29	0	0				
	Frank Dawson	9	5	4				
	A Missionary Lady	11	10	0				
	A Native Christian	2	5	1				
	E. Thomson	6	0	0				
	Mary Smith's Pension Money	8	12	0				
	Secunderabad M. E. Church.	15	0	0				
	Chadarghat M. E. Church ...	11	0	0				
	R. J. Thomson	47	0	0				
	B. F. Fitch and S. A. Kean (U. S. A.)	75	4	0				
	A. C. D.	33	0	0				
	A. Friend	10	0	0				
	Sister Moore	1	0	0				
	V. E. B.	2	0	0				
	V. E. B.	152	10	0				
						442	14	5
December.	D. O. E. (from American friends)	122	0	0				
	Carried forward...	122	0	0		11255	12	0

	Brought forward...	122	0	0	11255	12	0
	W. Freer	5	12	0			
	R. J. Thomson	17	8	0			
	American Friend	287	8	0			
	Genl. Phayre	140	0	0			
					572	12	0
January.	S. Brown	4	11	0			
	Col. Battye	59	0	0			
	R. J. Thomson	17	10	0			
	James Dawson	35	4	0			
	W. Freer	5	14	0			
					122	7	0
February.	S. Brown	3	9	0			
	J. M. T....	2	5	3			
	Narasiha.	6	0	0			
	Mary Smith's Pension Money.	26	4	0			
	D. O. E.	18	14	0			
	S. P. Jacobs....	8	0	0			
	A. Thomas	2	5	3			
	Mr. Rice.	3	8	2			
	R. J. Thomson	17	8	0			
	Miss. Halumhill	11	13	0			
	Mrs. H.	29	8	0			
	Secunderbad M. E. Church.	20	0	0			
	Dr. Frazer	177	0	0			
	C. P. H.	118	6	0			
	Genl R. Phayre.	140	0	0			
	Contract Work.	967	0	0			
	Borrowed for carrying on contract work	2086	5	0			
	5 per cent on 1367 Rs. deposited as security on Contract Work.	76	12	2			
					3715	1	10
	Total for Fifth year.				15666	0	10
	Expenditures „ „ „				14916	12	1
	Balance on hand.				749	4	9

Remarks.

The contract work, being separate from our mission work, we have felt no compunctions in borrowing money to carry it forward, which had we not done, would have caused a serious delay in the work. It would appear from the above figures that we are over Rs. 1400 in debt, but we are due for contract work done Rs. 600 which with Rs. 750 we have invested in carts and bulls for doing contract work, makes us about even.

EXPENDITURES from March 12th 1879 to March 12th 1880.

Food Supplies	1563	4	4
Expended on buildings	536	11	4
Clothing for Children	152	10	0
Medicines	27	7	3
Trainage for children from Adoni to Gulburga	193	11	0
Contingent Expenses	206	14	0
Pay of Establishment	146	3	4
Stationary, Postage, etc.	66	1	3
Expenses of moving from Goalburga to Yelgundel	182	0	3
Total for first year ...			3074 14 9

EXPENDITURES from March 12th 1880 to March 12th 1881.

Salary of Puntulu	99	8	0
Food Supplies	1311	9	4
Expended on Buildings	166	10	4
Purchases from Hyderabad ...	232	15	2
Moving and Travelling Expenses...	413	15	4
Contingent Expenses	294	9	3
Pay of Establishment	432	3	2
Expenses in Hyderabad	184	0	0
Purchase of Cow	10	8	0
Purchase of Organ	72	0	0
Purchase of Books	72	0	0
Publication of 1st Report	125	0	0
Total for 2nd year ...			3414 14 7

EXPENDITURES from March 12th 1881 to March 12th 1882.

Salary of Puntulu	198	12	0
Food Supplies	741	12	4
Expended on Buildings	150	6	3
Carried forward...	1090	14	7

Brought forward...	1090	14	7			
Doctor's Bill	16	4	0			
Travelling Expenses	309	7	3			
Pay of Establishment	538	7	3			
Contingent Expenses	407	6	1			
Expenses on Banglore	265	0	0			
Books, Stationery and Postage ...	302	8	3			
Purchase of 4 Bulls and 1 Cart ...	168	12	1			
Keeping of Cattle	41	13	0			
Contributed to Transit Fund ...	59	0	0			
Contributed for other purposes ...	57	8	0			
Printing Second Report	117	0	0			
Puse of 50 Telgu Testaments ...	24	10	2			
Purchases in Hyderabad	411	3	1			
Total for Third Year ...				3809	13	9

EXPENDITURES from March 12th 1882 to March 12th 1883.

Current Expenses	1731	0	4			
Pay of Establishment	639	6	2			
Postage	138	5	3			
Travelling Expenses	110	4	4			
Purchases	446	7	0			
Donation to Watchman	90	0	0			
Publishing Third Report	145	0	0			
Expended on Contract Work ...	1008	7	0			
Remitted S. P. Jacobs and W. E. Robbins	138	15	3			
Total for 4th Year ...				4447	13	4

EXPENDITURES from March 12th 1883 to March 12th 1884.

Pramoor and Lingumpully Expenditures	2078	12	3			
Secunderabad Expenditures ...	3307	5	2			
Travelling Espenses.	405	12	3			
Carried forward...	5791	13	8			

Brought forward...	5791	13	8			
Paid for Publication of Tracts. ...	140	0	0			
Settlement of debt	404	8	0			
Expenses of 6 weddings	80	0	0			
Remitted S. P. Jacobs and W. E. Robbins for work among the natives.	1242	4	1			
Canarese Mission	68	0	0			
Expended on Contract Work. ...	6725	5	0			
Tracts sent to Missionaries. ...	59	0	0			
Miscellaneous expenses of the Christian Orphanage for 1882 and 1883.	293	13	4			
Interest on loan in 1883	25	0	0			
Donation to proposed China Infants Home.	28	8	0			
Donation to Watchman Free Distibution Fund.	28	8	0			
Donation to Transit Fund... ...	30	0	0			
Total for Fifth Year.				14916	12	1

CONTRIBUTIONS IN KIND.

2nd YEAR.

1 Singer Sewing Machine	100	0	0			
1 Case Medicine	230	0	0			
Free use of Carts	100	0	0			
Price cloth and clothing	30	0	3			
Total for 2nd year...				460	0	3

3rd YEAR.

Clothing etc. by Banglore Friends.	150	0	0			
Price Cloth	40	0	0			
Jams, Pickles, Jellies & Medicines.	25	0	0			
Telegu Books	25	0	0			
Mc. Kinnon Pen	10	0	0			
Carried forward...	250	0	0			

Brought forward...			250	0	0
Ready made clothing	...	...	15	0	0
A. Pony	...	...	60	0	0
6 Head of Cattle	...	...	50	0	0
Goats, sheep & game chickens		...	6	0	0
A Saddle	...	...	10	0	0
Free use of carts	...	...	50	0	0
Presents for the children		...	60	0	0
Total for 3rd year		...			501 0 0

4th YEAR.

Price Cloth W. Freer	...	...	16	10	0
Do. Mr. Oglevie	...	...	4	0	0
Garden Seeds Lieut B.	...	...	2	0	0
Clothing for children etc. C. O'L...			16	0	0
1 Doz. Henry's Thilum F. H. Bowden ...	...	...	15	0	0
Books, W. M. Taylor	...	...	7	8	0
Do. J. A. Northrup	...	...	5	0	0
Do. W. J. Gladwin	...	...	10	0	0
Do. W. Freer	...	...	35	0	0
Do. A. Loughridge	...	...	2	0	0
Eye Salve 1 doz. Do.	...	...	6	0	0
Parcel from the Ellichpur Mission...			15	0	0
Magic Lanterns Sister Osborne	...		75	0	0
White clothing, W. B. Osborne	...		10	0	0
Parcel from America	...	...	20	0	0
Free use of Carts, A. C. D.	..		10	0	0
Produce of field	...	...	50	0	0
Sundry articles of apparel, Sister Walker ...	...	...	6	0	0
A. New Hat, Sister Allen ...		...	5	0	0
Parcel of clothing, Miss. Wheeler and Mrs. Fuller	...	...	15	0	0
Date Matting, Singariah	...	...	1	0	0
Total for 4th year		...			326 3 0

5th YEAR.

Clothing for E. I. Orphans ...	50	0	0		
Wedding presents for Bro. and Sister Blewitt	140	0	0		
A writing Desk, A. C. D.	10	0	0		
A Cot A. C. D.	12	0	0		
Free use of Carts, A. C. D.	20	0	0		
4 Prs. Boats, G. C.	20	0	0		
Free use of Bandy	7	0	0		
1 Pr. Boots J. A.	5	0	0		
1 Box and Parcel for F. J. B. and wife	25	0	0		
A Fiddle Bow, Capt. B.	5	0	0		
2 Prs. Cymbals and Violin, R. E. Carter	7	0	0		
3 Chairs, G. C.	10	0	0		
2 Children Hats, Mrs. Allen ...	5	0	0		
1 Box Medicines, F. H. Bowden ...	35	0	0		
A Lot of flower plants, T. Allen ...	3	0	0		
1 Concertina (2nd Hand). W. Freer.	5	0	0		
1 Goat and Kid, E. Hudson ...	5	0	0		
1 Kid Bro. Bertram ...	2	8	0		
1 Kid Bro. Jones ...	2	0	0		
1 Duck Do. ...	0	8	0		
1 Pr. Boots G. C.	5	0	0		
1 Knitting Machine...	200	0	0		
1 Smith's Organ	300	0	0		
1 Concertiana and Tambourine ...	47	0	0		
Clothing, Mrs. Marrett	60	0	0		
1 Table, Mrs. Allen	5	0	0		
1 Round Table Mrs. Ottley ...	10	0	0		
Wedding presents to Bro. and Sister Moore	200	0	0		
Boarding Etc. for Sisters Ward and Blewitt 1 month at G. Chooets..	60	0	0		
Total for 5th year ...				1256	0 0
Total Receipts in kind Rs.				2543	2 3

ERRATA.

FINANCIAL STATEMENT.

Page.										
xii.	Total for Third year...	4,236	4	0	Read	4,236	0	4
,,	Expenditures ...	3,8093	1		,,	3,809	13	9
xvi.	Carried forward ...	1	10	0	,,	1	10	4

in India.

ith work in